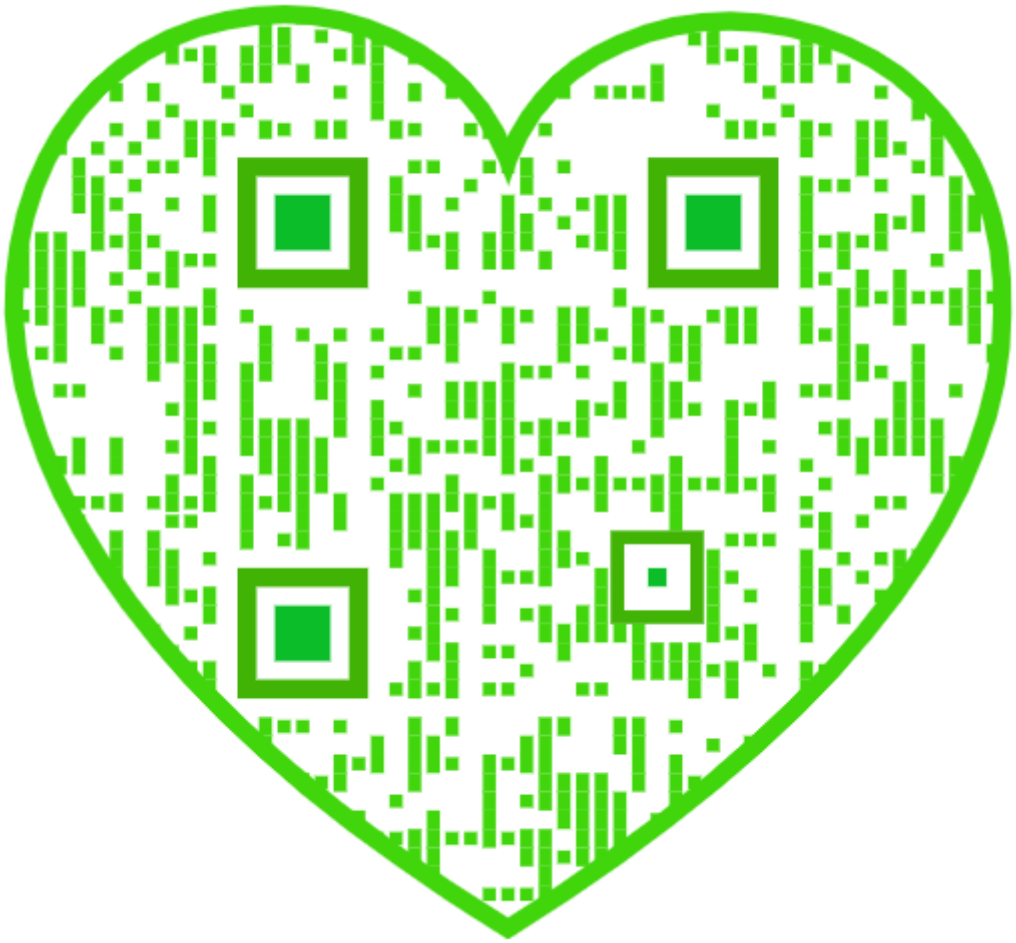
Modern Problems of the Home, School and Church Solved



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Modern Problems

of the

Home, School and Church

Solved by Christian

Pedagogy and Sociology

By

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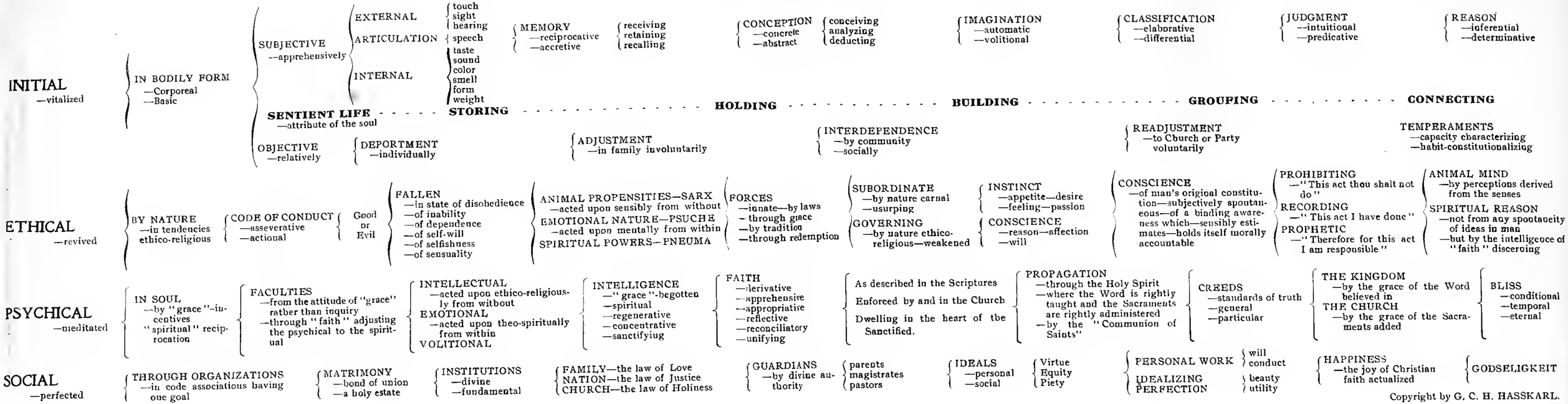

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TO
THE SERIOUS-MINDED
AND
SEARCHERS FOR TRUTH,
THIS VOLUME IS DEDICATED.

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PREFACE.

The present century has come in times most extraordinary, with problems which appear to thinkers almost superhuman, demanding a solution. In the world's history, events are moving at a well-nigh staggering pace. That which formerly took centuries to accomplish is compressed into months of this epoch. The peculiar emphasis upon racial differences is gradually becoming less and less pronounced. There is scarcely a nation anxious to survive that at heart is not filled with deepest concern. Socially everywhere men are thoroughly aroused: — intelligent citizens of all classes in their various spheres of life, literary and scientific, financial and industrial, political and religious. Capitalists and employees, artists, artisans and mechanics are equally interested, pecuniarily, morally and spiritually.

Largely this is owing to the mad race for the possession of "mammon" and the irreverent love of pleasure without even the "form of godliness,"— especially, where the former is more and more holding rule and placing "the entire earth under manipulation": thus exercised for "glory's" and "wanton's" own sake, murmurings of dis-

content and turbulent social conditions of a revolutionary character necessarily exist; a constantly increasing number of "strikes" and "lockouts," financial depressions and lawless "mobs," political party-disruptions and national industrial uprisings are in world-wide evidence.

Yet, withal, for these "perplexities" there exists still one remedy,— an ultimate solvent which will prove effective and permanent wherever "righteousness and true holiness" reign supreme. First then will every difficulty disappear and all "the rough places" be "made plain," when the people of all nations under wise and Christian rulers, shall have made sure of their coöperative "bearings" and so "work out" their mutual "Salvation," according to the eternal life-principles of the Christ of God and His Revelation to and in man. For with these vitally Divine principles, primarily, all successful leaders of human life and thought,— statesmen, clergymen, teachers and parents, will finally be obliged to reckon.

More and more evident this becomes, especially to all those that, considering the individual, social and national welfare of mankind, are insistent that Church and school alike, shall loyally and effectively perform their respective work: such persons confidently anticipate the "full frui-

tion" of both Church and school in the lives of men, women and children. All this will lead unto still wider spheres of usefulness and blessings, completing the ideal of God's thoughts in and through humanity, from God within to God over all.

THE AUTHOR.

CHAPTER I.

Initial Problems and Their Solutions.

When the Godhead had determined to have other beings share and enjoy His goodness, righteousness and holiness, He spoke the "world" into existence[1], for a habitation for the first pair, Adam and Eve, and their descendants.[2] By the fashioning of Adam's body and the inbreathing of the "breath of lives," He thus further made Adam, not only a being correlative of Himself, but also a human being, personal, self-conscious and ethical[3].

God then pronounced His creation "good," "very good," but this original state of things mundane did not long remain paradisiacal; for in creation's wake followed a despoliation concerning man, which came as the result of a certain misuse of freedom and the choice of evil, through Satan's pride and Adam's disobedience.[4]

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[1]See Appended Notes, No. 1.

[2]All this accounts for the birth of space and time. Both only are conceptions of the finite mind,— experiences of a purely conscious or subjective existence.

[3]Thus was the first man "ushered straight into the presence of his Creator with no human intermediary."

[4] "God is good and almighty,— hence His works as such are necessarily good. Evil must then have come into the world after He created it:— not from the outside, for outside of God and the world there is nothing; hence through the creatures themselves. Adam sinned through the Tempter and his own disobedience; and thus made use of his freedom by deciding in favor of evil'."

But the original impress of the "breath-life" by which Adam was made "a living soul," was not to be effaced by any opposing cause. "The fall," however, obliged him to determine thenceforth for himself the significance of all that correlatively still continued him a human being having the power of voluntary decision and choice after deliberation. This was because of the "correlative" antecedent — the ethico-religious life anticipatory which, in its deepest spiritual unit and in its greatest earthly compass, was thus made the criterion of all sequel endowments and additional possibilities to man, itself potential and pivotal:[1] sensibly, of an ethical nature and of a human form; super-sensibly, of a rational mould and of a spiritual perfection,— reflecting not only, personally, the background and the fore-ground of the "image and likeness" in which man was created, but also, racially, becoming even prophetic of the possible reinstatement and necessary reconciliation with God Who, being "all in all" that is good, righteous and holy, could not entirely separate Himself from that which He had made.

Thus it was that the central, organizing and permanent force in the outgoing "breath"-life of Adam, which

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[1]See Appended Notes, No. 2.

embraces the whole of the obligatory binding between God and man, anthropologically became both the divine and the human native ground of Redemption to every adherent of Him Who was the inspiration of the Father[1] when the one stupendous plan of Love was mapped out in its perfection.[2] This plan of Redemptional "grace" was intended to be operative in and through all that is ethico-religiously mundane to man,[3]— itself corporeally the constituting principle which accounts for the presence and necessity of an external world-heritage — the earthly habitation for man which is permanent so far as it can be made subservient to, and in accord with realities which alone specially fit and properly develop him for the spiritual exercise and cultivation of what in "being" is his by creation and Redemption[4]. Thus was the earth itself, although belonging to the cosmic order,[5] yet in design

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[1]It is what sinful man is in Christ Jesus his Redeemer, that makes him so much the delight of the Father.

[2]God's love is so unalloyed by self-love as to be spontaneously communitive of itself to others; *i. e.*, creative.

[3]This exalts the super-mundane idea of God Himself beyond His attributes.

[4]The being or selfhood of man is a reality only in God and not out of Him.

[5]Here sociology may be regarded as a part of the great natural order of cosmic phenomena. The order in which all the elements of space and time point to no yesterday, today or tomorrow.

originally intended for man and that which is "spiritual" and not material in purpose,— no more material than was Adam's body, fashioned from "the earth, earthy."[1]

Everything in fact that was conferred upon man, came from without, and was so continued responsively after "the fall," in spite of the usurpation of "sin and death"[2] within "the first Adam"; and through him was transferred and made inherent in mankind of every age and all times. Henceforth nothing in or of man down the pathway of the human race, could longer conceive of ends of forms of "good,"[3] of ideals supreme and triumphant. For, what the "waste and void" of darkness was to the material universe,[4] that "sin and death," following disobedience, became spiritually to mankind. Subsequently man was to

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[1] "Nature" finites man, that is, gives him bodily identity or consciousness. God in-finites man, by giving him spiritual individuality or correlative being.

[2] "Evil," "sin" and "death" are not causes but results of an abnormal process to which all of man's failures, his sufferings and miseries of mind and body must be attributed. It is not for religion to explain evil, but rather to overcome evil.

[3] "Good is the climax of the God-consciousness. Matt. 5:48. Phil. 4:8.

[4] In the Genesis of worlds, the Spirit's brooding was preparatory tc the speaking of light into existence, with the development of the universe to follow; in the latter order, it was the over-shadowing of Mary by the same Spirit, which gave to all of mankind Christ Jesus, the Saviour, as the Light of a sin-blinded world.

be approached by God only through exterior[1] given "means,"— expressive of that "goodness" and "righteousness" made effectual through the incarnation of Christ Jesus and the regeneration of man unto "holiness" by "water and the Spirit".[2] Thus, what was "manifest in the flesh" and to "the flesh" binds anew "love" and serves "faith",[3] and so becomes the reasonable, visible pledge of the Father's purpose in sharing and enjoying with other beings as His children, all that is Heavenly.[4]

All this is true because in man only, as a person self-acting and self-controlled, nature and spirit combine as factors in a new and third creation. This new creation, biologically imposed as such on man, standing at once in time and above time, is a consequent, theo-reciprocal adjustment obligatory, not only upon his organism, effective in space and time,[5] but also upon his pneumatological

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[1]God's creatures first exist phenomenally,— this phenomenal existence is the only existence the creature can claim to have in himself. Whatever other more real existence he has, must be not in himself, but exclusively in and through God.

[2] "The whole Christ in both His natures, in all His offices, and in His entire work," is here involved.

[3]Faith is the chief characteristic root of the Incarnation, "love's" in-finite copulative.

[4]The Heavenly — this closes the gulf between God and man.

[5]Upon the inner constitution of an organism depends the condition of its existence and likewise its survival.

being eternally surviving which, for its ethical activity and religious continuity, is sociologically dependent terrestrially upon a personal intercourse responsive, dutiful and lasting even in regard to its environment.[1] Privileges indeed! For it is through the exercise of these influences that humanity is genetically divided into types, genera, species and varieties.

Yet, so far as man, at the beginning of his earthly existence, is wanting in self-consciousness and freedom, to that extent he belongs to nature, is subject to the laws of flesh, and is governed animal-like by instinct and circumstances,— at least for the first three years of his life. It is in after years that he is capable of establishing that prerogative of personality known by the term Ego or I:[2]— individually, of an inner, ethical quality, self-reflective and socially, of an outer, religious force, self-coöperative.[3] Thus is man made the conscious as well as rational "cor-

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[1]No organism housing can be separated from its environment except at the risk of some fallacy.

[2]The Ego is conscious of its own copulative nature, character and ability; it is capable also of looking through the subjective and objective categories of the mind.

[3]It is through the "social-self" only that the corporate co-operative can be developed.

relative" of an implanted binding organic process[1] and an eternal social movement of fact of life, in kinship, affiliation and love, with God and humanity alike and everlasting.

Too much, however, is not to be attributed ordinarily to the consciousness of man; for the ethico-religious man does not live by consciousness alone, but rather in the integration and reflection of its spiritual experiences which in point of service[2] through the I, become unified and central: the I itself being the radiating unit of each conscious experience which, in the room of sensation[3] partly displaced, thus realizes personality[4]— becomes the very embodiment of all humanly and divinely historic forces and government whose definitive elements are: — the fact of self-consciousness, the power of self-direction,

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[1]The implanted natural motives of action are { appetites, desires, affections.*

[2]In every problem it is the right plural relation of the units to each other which insures the correct result.

[3] "Sensations" are states of being consciously affected in our bodies as the result of their own action or their being acted on by outside causes.

[4] "The essential force in personality is not the body, not the person, but the spirit, and the spirit's highest act of expressed worship in the dedication of the body; and in the dedication of the body by the Spirit there is a renewing of the mind."

*All these are marks of an imperfect being, because they express not freedom but dependence, not wealth but poverty.

the ability of self-development, and the choice of self-sacrifice. Yet, these sovereign accomplishments of the ordinary man, after all, merely lift him above the low estate which is his by nature.[1] After these become controlled by ethical and religious laws, the spiritual beginning in the Redemptional life, which ideally tends towards perfection of exerting volition[2] and cherishing intelligence[3], is made by man.

But these ethico-religious operants are first of real service to man incrementally through "faith," by which they in their divine unfolding, not only individually cause a self-realization of implanted powers, but also socially effect a permanent connection with the Will and the Law which are here actively at work in the whole process of history,— statically and organically are enabled to become effectual through the benign blessings of Christian culture cognitive, effecting everywhere an openness of mind and a largeness of heart to the idea and ideal of a "regenerate"

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[1]It is the extent of the objective effort on man's part, which is the vitally important consideration in the ethical world of service in which "labor" alone becomes the measure of all social values and eternal rewards.

[2] "Volition acts upon the social process through impulse, imitation and, consciously, through rational choice."

[3]Intelligence is the ability to discriminate complex situations, and to know how to act suitably in reference to them.

humanity,— its highest interest and sanctified purpose of a greater whole. Thus is man naturally and redemptionally brought in touch with, and grafted into all that is ethically and religiously significant and worthy in the life of the world invisible,— made an integral part of all its blessings, through the joys of that "obedience" which efflorescing rests on the "means of grace"[1] and not on personal judgment, however sound, nor on social experience however broad and helpful.

Thus Christian culture,[2] spiritual in its development,[3] also paves the way for what constitutes individuality in the network of ethico-religious relations, hallowed and sanctified corporately through the "communion" in the Church. For spiritually there is no survival in and for singleness in any sphere of activity. As to individuality: — on the one side it is from without and inward, recep-

[1]As there is nothing in the physical world which has existence except through mediation; so there is nothing in the spiritual world which has being but through mediation. All "believers" are visibly conjoined through the "means of grace" to Christ Jesus; and with Him also, all the "faithful" are finally made corporate participants in the Father's Kingdom.

[2]True culture is both "self-regarding and social-regarding," yet to make culture the highest aim of man is to make him a mere tool of this achievement.

[3]The ethico-religious interpretation measures the values of all activities and experiences according to their responsive relationship with God and with the Kingdom.

tive and acquiring — learning; on the other, from within and outward, expressive and productive — applying. When united these two forces transform stimuli into response and experience into knowledge.[1] This explains too, why it is to individuals that Christianity most forcefully and specially appeals,— why the different members of the human family were to be circumcised and baptized one by one, and were to be taught one by one to observe the precepts of both the Law and the Gospel.[2] Still, while individuality is quite plastic and adaptable by nature, yet for the proper development of the ethical value and the religious importance of its firmer, sterner qualities, it is largely dependent upon personality. What is of individuality belongs in man; what is of personality belongs to humanity.

Individuality is of the "species"-identity in man. In fact it arises from a self-confidence begotten through personal powers,— their extent and their limitations. Hence, it cherishes its existence mainly in affiliation with that which socially is its coöperative in the "genus" personality. Personality of a supra-temporal quality on the other hand,

[1]If knowledge is to become active, it must be preceded by an inner reciprocal enlargement of life.

[2]Collective work can never accomplish anything except so far as it is backed by individual effort.

while it often eludes analysis and defies definition; yet it obviously adds to great throughts, balance, and to sovereign originality, judgment,— qualities of self-objectification which are fundamental to every world-movement and nationally discernible at the foundation of all civic progress and religious reforms.[1] Their efficiency and permanency are, however, further dependent upon their combined outflow and influence in character[2] and personal worth which,[3] when united visionally, transcend in power and importance all that "laws and kings" together can possibly accomplish.

Thus is man equipped by nature, not only individually for his coming under the guidance of "providential grace," to prepare him for an ethical as well as a material environment[4], but also socially qualified for his transmission, under the special influence of "personal grace," ultimately, to a Heavenly sphere of eternal activity.[5] These

[1]In personality alone does life reach the highest degree of original creativeness, breadth of vision and thoroughness.

[2]Character is the sum of life's choices. When the personality is Christian, it embraces self-mastery, constancy and consecration.

[3]Man's ultimate standard of worth is an ideal of personal worth which comes through "spirituality" alone.

[4]Environment is restrictive and modificatory rather than determinative.

[5]Man has absolutely no life or being which is not based "correlatively" upon that natural community or spiritual identity which he shares with God and his kind.

are all in fact possibilities and privileges unique, most wonderful to man regenerate,— ethically of a connate correspondence of a composite nature which although in "kind" of a negative and exclusive "good," are yet under "Grace" still worthy of continuation to a being seeking proper outward adjustment.[1] All this is by virtue of the implanted "correlative" breath-life of God which, potentially of a copulative abiding Divine energy, through such connate correspondence, makes known to man, not by self-volition, but through his ethical sense, what coöperatively constitutes in nature and character, self-conscious freedom and religious responsibility, their consequent duties owing to self, to society and to humanity in general.[2]

But, this correspondence is of teleological significance or final purpose according to the Scriptures, only when it becomes effective under laws moral and spiritual,— eccle-

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[1] "The most fundamental characteristic of living things is their response to external stimuli. . . . The degree of life is low or high, according to the correspondence between internal and external relations, simple or complex, limited or extensive, partial or complete, perfect or imperfect. . . . The more specific and accurate, the more complex and extensive, is the response to environing relations, the higher and richer, we say, is the life."

[2] Man is then first a rounded out and complete personality, when there dawns within him a spiritual stage of reality, only when he participates in the whole of the spiritual world,— in contrast to "natural" activities, when he breaks forth from the spiritual life a new and sanctified being.

siastically through the efficacy of the sacrament of Baptism, by which he responsively, as a spiritual being, is made a beneficiary of "prevenient grace," which is of a "divine inspiration of holy thoughts and godly desires," and thus counteracts the influence of "original sin,"— in itself of "the transmission of a quality of evil" imposed without any personal act of man "born of the flesh." Whilst regeneration on the contrary is a "quality of good" conferred without any personal merit of man "born of the Spirit."[1] The latter is by "operative grace" cor-related with "faith"; although separable, yet they are divinely parts of "one body,"— so made through "operative grace" which incrementally is effective "without man and without his free consent" by cravings — sensibilities ethically awakened through Baptism by which they in turn through the "spiritual man" unhampered are made to concur with the "correlative" yearnings of the enfranchised soul, which again mutually through their reflexions,

[1] "Regeneration is the correlative and opposite to original sin. As original sin is the transmission of a quality of evil, so regeneration is the infusion of a quality of good; as original sin is inherited without the personal act of us who are born of the flesh, so regeneration is bestowed without personal merit in us who are 'born of the Spirit'; as in the inheritance of original sin we are passive and unconscious, so in regeneration when we are baptized as infants, we as passively and unconsciously receive a new nature. John 3:5; Gal. 3:27."

communicate claimant "graces" that become the divine source of intelligibility to man's physical form, just as the buds, blossoms and clusters of the branch are expressive of the vine's vitality,— an interceptive intelligibility here which accounts also for the survival of the natural — "historical" man through the tens of centuries upward to the present time. For, it is through this intelligibility that man initially, by virtue of the "correlative" cravings and movement-forms of his yearnings,[1] expressive of semi-conscious and fully conscious reasoning, partially sensitizes much that ethnically belongs to common humanity.[2]

Thus was man predisposed from the outset — "geared" psychologically[3] to perform personally a routine work,— through "righteousness," a social duty of an ethico-religious equipoise or regulative power along lines of growth and development common to mankind. This is

[1]The "yearnings" of the soul are but the spiritual strivings for the preservation of the immortal part of man.

[2]"Natural selection" does not secure "the survival of the fittest," in the struggle for existence; it merely determines the exact position which each one of a species is capable of holding in the general competition.

[3]Kinds of Knowing*
- presentative
  - by consciousness
  - by sense-perception
- representative
  - by memory
  - by imagination.

*There is a knowing in the ethical sensibility, as there is also a sensibility in all knowing. Wisdom is, accordingly, what one understands, and not what one believes.

accomplished effectively only by means of a training which is according to an ethico-religious stimulus in methods and is therefore responsively capable of practically employing profitably all of man's "talents" spiritual. For man's abilities, however brilliant, are of no use until they become spiritually active in the service of God and mankind. In the language of the parable of the "talents," man's capacities and possibilities are increased intellectually only by reciprocal spiritual use. The widow's oil increased not in the vessel, but in the pouring; the barley bread spoken of in the Gospel multiplied not in whole loaves, but by the grace of breaking and distributing.

Consequently, whatever "talents" are given to man must be used by training "in the direction of the spirit toward the ideal." The remembrance of this fact brings also to view and review alike, the true spheres in which alone pedagogy can hope through "the spiritual" as the essential copulative element in intellectual growth to succeed:— fill its rightful place; meet its particular responsibilities; perform its beneficent duties; and thus become properly qualified as to its education issues, truly to lay hold on the things of eternity: — (1) In senses craving their proper gratification; (2) By an inclination to obey

the promptings of "faith," and a desire that joy be found in such obedience; (3) In yearnings of conviction soaring restlessly till they recognize the first Object of adoration; (4) By affections anxious to love and to be loved in every relation, temporal and eternal.

Owing to these four social life-factors just enumerated — to their ethically leavening and religiously evangelizing influences, the Nations, as never before, are beginning to move in the right direction toward unification, away from a "realism" which endeavors to build up by piecing together from without, and awakening more and more to the corporate ideal of "rendering to Cæsar the things that are Cæsar's, and to God the things that are God's."[1] This change in relation to both Cæsar and God is effected successfully according to the degree to which they individually are willing through "Grace" to be Word-taught and become "ensamples,"— honestly learning the re-valuation of "the things" which properly minister to the temporal as well as the eternal well-being of mankind. But this is true of such only as are earnestly working for "peace on earth" and "goodwill" among the races of men,

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[1] "Recognition of the sovereignty of God can alone save us from that slavery to man which is degrading, whether it be slavery to one master or to many,—to despotic kings or despotic majorities."

— are in reality willing, through a "full international *Sittlichkeit*[1] or ethical habit among nations as well as within nations," administratively to subject themselves to the authority of the Will whose object is universal Right and eternal Salvation. Effective in and through the "righteousness" only which is in-finitely constituted, of a spiritual unity of fellow-men, kingdoms and God administratively acknowledged and standardized everywhere through tribunals of "Christian" arbitration. For authoritatively these alone have a definite plan — God's corporate plan, and a pre-ordained in-finiting goal by which mankind at large can consequently realize the ethico-religious ideal,[2] according to their cultural-upbuilding capacities and God-given opportunities.[3] For spiritually "when the Lord deprived Peter of the sword," he meant to disarm all for all times.

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[1] "Sittlichkeit" is the system of habitual or customary conduct enjoined by the private conscience and ethical spirit of a community.

[2] An ideal institution always determines the line along which its adherents can serve and identify themselves separately from what is alien to it.

[3] The hope of future improvement in higher civilization lies in the Gospel-possibility of the multiplication of cultural achievements of love, whereby each individual is personally assigned to his own, having all his rights, yet never infringing on the rights of others.

Modern "tribunals of arbitration" are at best merely of an abstract justice[1] meted out on the instalment plan, in fact, which practically cannot be termed even humanitarian. For "life is more than meat, and the body than raiment." Indeed most of the so-called present-day philanthropical benefactions and humanitarian reforms[2] are wanting ideally altogether in those essential transcendent forces, through whose benevolent activities alone there is an effective bringing about of conditions reconciliatory to man — to such of mankind as, though poised properly, are yet forever confronting physical, social and civic barriers which are not of their making nor for their unmaking.[3] This holds true alike in regard to interests affecting the material, corporeal and visible world, which are constantly appealing to the sarkikos — sense-interests of man; but which are altogether wide of the mark, when turned upon the spiritual, incorporeal and unseen world

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[1]Divine justice is the core of harmony,— the balance which preserves the sign of equation between the outgoing and the incoming. It is God in action matching God in repose.

[2]Scientific reformers blunder every time that they approach economic and social questions in the consideration of material possessions instead of man himself.—Matt. 6:25-34.

[3]Intelligence in general is conversant with two orders of facts: (1) facts of life, which are known only from within or consciousness; (2) facts of existence, which are known only from without or by sense.

which likewise becomes of an infinitude that challenges the pneumatikos — spirit-concerns of man. Furthermore this particularly accounts, by way of contrast and coöperation, for the necessity, "peculiar" mission and unique position assigned to the Church on earth, embracing as she does exclusively, the whole compass of both worlds, things natural and things spiritual; and consequently, gives also the reason for her special mediatorial social office under the Headship of Him Who was the Creator of both. She becomes, in fact, the one inter-world Institution necessary to the nexus or connection between the realms of time and the realms of eternity.[1] Accordingly, as the "assembly," her chief conservatory strength lies in "the preached Word" and in what by the sacraments of Baptism and the Lord's Supper, constitute through "faith" spiritual humanity re-inforced as a telic unit,[2] so that, forever "man to man the world o'er shall

[1]As there will, historically, never be any need for another Columbus to sail unknown waters, so, religiously, there will never be any necessity for another Luther to reform Protestantism in regard to "Apostolic" faith. For Protestantism is becoming more evangelical every century since the Reformation which, in place of the doctrine of an "infallible" Church, observes the teachings of an infallible Book, and thus fulfills every spiritual condition of true Catholicity. Moses, Paul and Luther will consequently stand throughout all ages as the greatest three of the world's witnesses of the Church.

[2]The value of life to man is not determined by the end which it reaches but by its entire social course.

brothers be,"— upon the "millenium" dawn when "the ethics of Christ's Gospel" shall be universally applied and responsively enforced the world round.

Thus it is through the attraction, influence and affiliation of the Christian church of reciprocal eternal realities, — her first principles, that the Nations are inwardly to be awakened and become conscious of the need of moral laws and eternal truths,[1] in all their affairs and concerns, for existence and harmony. For it is only the responsively ethico-religious in man which after all reveal and open up to every participant and community, an endless career of personal virtue and denominational[2] piety, of national tranquillity and world-wide coöperation, with "holiness and righteousness" emblazoned upon their uplifted banner of "freedom" true and of "liberty" by divine right. At the same time reciprocally there is effected a true Christian brotherhood which by raising voluntary morality

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[1]Much of what is apparently spiritual in culture today "walks in the shadow of the intellect."

[2]The actual, inner cause for so many divisions in the Church of Jesus Christ, is not to be attributed so much to their leaders as to their immediate associates and followers in failing to take into Christian confidence the co-worker and "neighbor" also engaged in the Lord's cause. It is owing to this unfortunate condition of affairs ecclesiastically, that the "communion of saints" is being disrupted and constantly at a crisis,— all by the unholy activity of ambitious and crafty persons who endeavor to perform that which belongs exclusively to the work of the Holy Spirit. Christians are not chess-men, but "co-laborers" royal.

to quickening religion, becomes in anticipation aglow with joy Omniscient, when duty, love and sympathy shall be universal and the spirit of Christ Jesus shall reign supreme through the length and breadth of the earth reborn,— upon the crucifixion crisis, bringing to the world's eon or cycle of restoration, a glorious and unending state of efficiency indeed.

Yet, efficiency alone will not hasten the millenium. There must be a prior transformation to and connection with the normally dynamic and the beatifically responsive ideal joy-begetting. Unity[1] in "faith" confessionally must exist as a life-power between that which is of the subjective human and that which is of the objective Divine; and these jointly, under responsive laws, although correlatively separable, yet become vitally the historically ethico-religious energy in consonance with the human order[2] of "nature" and of redeeming "grace," when registering in the heart of "faith" which sways passion and appetite, the will and conscience, intellect, character and destiny. These statically further explain and reverently re-enforce

[1]There is "an inner fitness which we can but faintly describe, and in which we are assured that the annunciation and the incarnation, the lowly manger and the lofty throne belong together in Christ."

[2]An order of things or beings singular or plural, is impossible without a Divinely ideal goal to which it can be referred.

themselves ideally through the fellowship of mankind with the Christ of God, and not through the fraternization with the realistic Christ of humanitarianism or philanthropy, nor of temporary revolutionizing "achievements" or civic "economics,"[1] but wholly through the incarnate life-spring of Christ glorified, the multiplying responsive mediation of His church, and the reciprocal blessings of "the Kingdom" which is universal and everlasting.

The establishment of this enduring Sovereignty must grow from the present, as the present has grown from the past, through the transcendent and eternal which are mundane effective and victorious through the use of the "means of grace" which, copulatively alone are ethico-religiously capable of effecting a spontaneous growth and cultural propagation pedagogically and catechetically by the "genetic" method of telic grounding.[2] Thus is mankind to be responsively and expansively brought "under the law" and through "faith" into consciousness[3] and idealized

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[1] "No theory of necessity is likely ever really to control, or even take any hold of, the great body of mankind." It is "mostly by facts and realities, by common sense and feelings" that the great majority of mankind are governed and influenced.

[2] Harmony between the intuitional and the teleological, in the transition from the "genetic" to the "telic" in progress, is altogether due and is exactly proportioned, to the development of the intellectual and spiritual faculty of vision.

[3] Consciousness, primarily teleological, is by its very nature an experience,— the clearest and surest experience interceptive.

by the field of beatific "vision,"—"in spirit and in truth" not only to "consecration" but also to "dedication," and so fitted historically for the world's regular progress and final Redemption by way of the cradle and through the baptized child. Truly is this the case only through the occupant of the cradle who not only insures against the gradual extermination of the race, but also provides for an increase in the attendance upon the services of the sanctuary,— in amity to sow for piety and purity, for usefulness and holiness, for God and Heaven.

All this occurs in a visible world of physical nature, to which under "Grace" man responds through the sentient life of the soul, which assimilates and sensibly combines them to form a living, corporeal structure for growth and propagation, which also reciprocally becomes expressive of the instinctive and intuitional, the rational and the spiritual. The sentient life itself is an attribute of the human soul; it is not of anything relating to the body of man. It goes forth with the soul into every sphere in which the soul is spiritually transformed, and is there responsively acted upon and exercised by the character of the objects and concerns engaging and challenging the soul's interests.[1] While the human soul is thus allied with sentient life, yet it knows itself in distinction from all

[1]Discernment is never found through that which is alien in man, but always through that which is original in him. In fact, discernment itself is a discovery.

sentient affinities,[1] its every flesh-tie being always subordinate to higher, nobler and holier ultimate attachments. Yet it is only through the soul's spiritual affiliation[2] with the sentient that it possesses rational imperatives, to control sense-appetites, desires and passions. In this spontaneity of experience are also grounded personality, liberty, responsibility and consequent immortality.

Hence, man "is co-extensive with historical human life" only so long as he is possessed of a corporeal frame connecting him with its earthly dwelling-place and also racially with humanity. The bodily form[3] as a phenomenon, is but the natural, fleshly or sarx-expression of its psychological use,— being at the same time man's organ of "the soul" as well as that of "the spirit" of man.[4]

The body is functionally divided into two parts:— apprehending and locomotive. It is subjective,— by apprehension one perceives the character of sensible things, present and absent; and retains impressions of them "as

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[1]The senses form only the receptive media of the organism, by means of which an objective material in the perception of an external world is furnished to the mind.

[2]Spiritual life alone, and not mere humanity, can ensure absolute surety.

[3]The physical phenomenal side of man's being finds its completion only in metaphysics and through religion transcendental.

[4]See "Analysis of the Soul" under Appended Notes Nos. 5 and 7.

wax does the imprint of a seal."[1] It is objective,— by locomotion the body is carried from one place to another or volitionally impelled to actions either praiseworthy or reprehensible. It is also the place of origin of instinct, appetites, desires, feelings and passions,— all of which are good in their proper place and in their right time,— never as ruling or guiding but as being ruled and guided.[2]

The apprehensive faculty is again subdivided and operative in spheres external and internal: outwardly, through the senses of touch, hearing and articulation or speech which are consequent upon sensation, perception and memory; inwardly, through the senses of taste and smell.[3] In their respective spheres they are either active or passive, each and all being the reflex impress-energy of concepts forced upon the understanding from whatsoever

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[1]Sensation: Feelings:: { Complex / Intellectual: / States } Emotions { Aesthetic / Intellectual / Sympathetic.

[2]Nature's total function is to confer subjectivity and not objectivity. "She gives conscious existence or identity to her subjects, but has no power to give the unconscious being or individuality."

[3] "Every sensation involves presence or direct consciousness, but not representation. The sensations of smell, taste and hearing are not representative; they remain in themselves and in their object. But touch, and above all sight, are by their nature representative; they involve relation to objects, and they imply to other beings, not mere causes of the internal affections, but as the originals represented in the sensations." In the phenomenon of sensation three things constitute its nature: a corporeal object, an organ affected by this object, and an impression in the soul.

source, and giving birth to ideas and thoughts expressive of knowledge in its different forms,[1] acquired successively and made possible to contemplate by memory through the imagination,[2] embracing in fact everything that is perceptionally and conceptionally discernible and determinative.

Still, however spiritual human knowledge may intellectually be made to appear, it can never of itself become the handmaid of true religion. True religion[3] is of an entirely different birth, something far more sublime than are all "ethnic-faiths" combined. In fact, the ethnic faiths, such as Mohammedanism, Brahmanism and Buddhism, all have their origin through other, altogether fallible human, self-centered sources, those of "contemplation" and "meditation,"[4] are corporately wanting there-

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[1]Knowledge and imagination give color and tone to the world in which one lives. The imagination transcribes and converts knowledge into reality and utility.

[2]The difference between memory and imagination is "that the objects of memory are attached to certain times and places, and must always be considered in relation to those; whilst imagination is absolved from such limitations."

[3]True religion places human life and all its efforts under the vista of eternity.

[4]These ancient religious initiatives Oriental have become quite popular in Occidental lands also. For centuries tens of millions of the "Yogi" tribe, professedly Christian, begin their search for divine illumination and truth by severing every family tie and repudiating every social obligation, in fact, by strangling every human affection. Neither penitence nor resignation possibly can save.

fore in the in-finiting spiritual life and work of "regeneration." Absolutely at variance in the conflict of life-powers they have nothing in common with the religion of Jesus Christ. Whereas, the religion of Jesus Christ is the efflorescing, transcendent life-expression of the flesh-victory of "faith," in the personal service of "love," awarding to mankind the highest Good through the "communion of the saints," in the Church-militant.[1] Man in wrestling with the question of religion, is at the same time seeking for a realization of his own actual existence.

[1]They who are in saintly communion with the Church-militant belong also to the Church-triumphant.

CHAPTER II.

Ethical Problems and Their Solutions.

Creation, as an all-embracing, synthetic system, was completed when God breathed "the breath of lives" into the nostrils of Adam[1] whose spiritual relation is further intensified by the making of him "a living soul,"[2]— the first of "free agents" responsive,[3] with attributes of mind and heart which capacitated him ethico-religiously as a "correlative" being to discriminate and choose by copying from the Ideal in all of "the world's activities."

Irreverence of the "first parents" and their consequent "disobedience," however, shortly afterwards, proved a

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[1]Man was not only created by correspondence in the "image" of his Maker, but he was also spiritually endowed with "a living soul"— power to organize and immortalize the raw material given him by heredity and nature and Spirit. He was made capable of combating and subduing evil impulses and of pouring into his being of spiritual blindness and moral weakness, the iron of manhood and the strength derived from the "hope," through "faith," of eternity.

[2]Thus was life made a spiritual fact, to be known only by consciousness or from within, never by sense or from without.

[3]Without the freedom which allies man spiritually with God, there is no originality, no personal life, no possible development.

fearful handicap to mankind in the perception of the effects which the "knowledge of good and evil" had upon them and their descendants,[1] and likewise in judging of the consequences which even the earth's topographical influences would have racially upon succeeding generations.

Yet, each generation was in turn left still capable of meeting life's demands[2] in directions and sequences of an "Infinite Cause," which is, in actions, of necessity regular, "without variableness, or shadow of turning." Furthermore, its present and manifest actional uniformity, henceforth, constantly suggested to each of the succeeding generations the continuation and permanency of an all-wise and all-holy purpose in a pre-ordained plural environment,[3] according to the laws of a "Being infinitely good, just, gracious, holy, merciful — a Father, a moral Governor, a God to be worshiped" through the promised One,

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[1]Through "the fall" man lost the spiritual consciousness of the Divine perfection.

[2]Natural existence is nothing else than a basis to man, because in proportion as his spiritual force augments, his natural force abates; just as the shell of a nut decays as the kernel ripens.

[3]As creation consists of two steps, so does the process of human growth. There is unfolding and there is building or accretion,— both are interactionary and interdependent. The act of unfolding stimulates the process of building; and the process of building in turn stimulates the act of unfolding.

the Christ incarnate, Who made sin forever subversive, and Satan infamous.[1]

What the order of activity, in the universe,— of our world and every other planet, in its particular orbit, around a divinely-fixed centre, was intended categorically to convey, and mechanically to serve as a prototype to mankind is, to every thinker, that there must also be an anthropologically responsive social order for mankind, in which each individual and community morally and spiritually, gravitate around a particular unit, live,[2] fulfill their obligations and are assured of survival. This becomes possible wholly through the consciousness of the aforesaid eternally designed order[3] and ethically appointed Authority-standard, effective only under laws inward and

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[1]Satan, here on earth, has to work, not with living but dying material. He cannot form a living organism of living ties; he can form only a sinful, unquickened organization of man's ingenuity. The latter holds true of all man-created organizations, "movements" or "reforms," however socially active along fraternal or industrial or religious lines: Hallucinations purely — by conceited pragmatic little creatures aping the prerogative of the Great Creator, and in fact practically shoving the latter from His stool. They are the agitators which, like animals, go in herds, "follow the crowd."

[2]Those only have a right to life, who actually have claims on the Giver and Preserver of life through Christ Jesus.

[3]It is through the world of sensible phenomena that man's being is brought responsively to consciousness. This consciousness is of a uniting nascent power, self-determining and volitional as to the recognition of facts, their likeness and differences.

outward which are not of man's making, of a Divine something above and beyond, altogether different from any human creation of "egotism or dinosaurus * * * horrible brutes innumerable, with bulky bodies and tiny brains, coarse in fibre, and cold-blooded."

The purpose of this Goal-standard of life,[1] is to bring the unseen to bear upon the seen,— to open up and externalize both redemptionally[2] by a corporate rule and government of association and action through the ethical conduct of man and his every religious achievement. Yea, even spiritually these are to control man by the same standard which, through the "one faith," is made and continues as a living self-discovering, reciprocal principle — a "principium," or "beginning" of action, antecedent to

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[1]Life is the unity of objective and subjective, just as water is the unity of oxygen and hydrogen, the unity being a conjugal one in both cases. It is in its incremental principle that the presence of the being of man, yea, even the life of the animal and vegetable kingdoms, are to be sought.

[2] "Christ Jesus as man's full and complete Deliverer, must procure two things for him:— pardon and a new nature,— pardon for past transgressions and a new nature to enable man to live to God. If he is to be in very deed the Second Adam, He must be to man not only atonement for actual transgression that consists in man's doing the deed of the First Adam; but He must also be to man a source of life and health, to counteract the moral and physical corruption or poisoned nature transfused through the race from its very foundation."

which there stands no other object.[1] Psychically joined, it becomes the fundamental force which vitally and visionally is not based upon any other stimuli nor altered by any external consequences whatsoever.[2] In fact, there is no separation in first principles of what is by creation ethically innate from what is by "faith" religiously bestowed.[3] For these implanted "correlative" energies not only constitute all that is ethico-religious in man; but they are also the very cause of his elevation into corporate

[1]True salvation is of God, and man cannot save himself apart from God; but it is equally true, in one sense, that salvation is also of man, and God will not save a man against the latter's own will, or apart from his own will. Every man who is saved has to "work out his own salvation"; and his work is just as real as is the work of God. God has laid down inviolable and unchangeable conditions: if man would obtain the results, he must accept the conditions; if he would enjoy the effects, he must supply on his side the cause. Without the yielded will, there can be no saved life, even though the Heavenly Father is "not willing that any should perish, but that all should come to repentance."

[2]The scale of life from the highest to the lowest, is determined by the vital apparatus of the organism itself always envelopmental, housing.

[3]The ethically spiritual elements which enter into the conception of "goodness" are: subjectively, of characterizing, inherent qualities; objectively, of characterizing, external relations of adoption.

spheres of life above all other created beings.[1] Thus even as a process is the ethico-religious, not only part and parcel of the "cosmos," but it becomes its very crown and consummation.[2]

Hence, it has come to pass that man standing at once in time and above time belongs to an in-finiting, copulative order which knows nothing of material, organical or physical, of moral or religious mundane manifestations, save as immediate revelations of the omnipotence and omniscience of God Himself,— without Whose notice "not even a sparrow falls to the ground,"[3]— the presence and connections of which all become evident the moment a person's voluntary actions are determined by conscious or unconscious reference to outside standards — God only

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[1]Only in the Gospel of Jesus are found inherent spiritual greatness and profound insight into the nature of God and the human soul:—"its ethical sweep and range, unifying the religious and moral consciousness; its comprehensive, yet intensely personal, quality: its inner unity, based on definite and clearly-conceived view of the world."

[2]The science of the material fabric of man, and "that of the intellect, noble as they are, are fractional and inferior in dignity and practical importance to ethical science. They receive their chief importance from the ethical character of the nature which they go to constitute."

[3]It is owing to the fact that man is a spiritual, super-temporal being, that his concerns as such are identified with that of an eternal and universal Will. Hence, he feels that what matters for him absolutely, matters for him eternally.

and His Law. That moment the person,[1] through "obedience," enters and identifies himself with the life and dominion of ethics which[2] correlatively demand and are dependent upon "faith" on the part of every participant, in order to produce a "religious" atmosphere which,[3] through "goodness" and "holiness"[4] again, becomes the responsive intermediary between the human soul and its God. It is thus that the conserving ethical[5] joys of life permeate, socially mutate in reverence through service, — become incrementally enjoining and spiritually expressive in worship, and not through any possible influence from without, at the behest or through the concern or enthusiasm of either sinners, saints or archangels, but

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[1] "Not the will, but the willer is free: . . . it is the freedom of a man" responsive.

[2] Christian obedience leads to future spiritual insight. The ability to acquire truth comes with the desire for truth. The unknown is acquired by the known. Matt 19:17; John 7:17. The virtue of Christianity is the obedience of faith.

[3] True Christian religion does not allow the inferior or material elements in consciousness to dominate the superior psychical or spiritual elements of man individually or congregationally.

[4] Generally speaking, pleasure is for one's own self, but "goodness" is happiness for all humanity and for all times.

[5] Just as man's physical experience has no other end than to base or matriculate his natural selfhood, so man's ethical experience in its "worship"-turn has no other end than to serve as a matrix or mould to his true spiritual selfhood.

wholly and alone by "reciprocal" concentration in vindication of "faith" and "worship" and succor of the indwelling of God's Spirit.[1]

It is, therefore, paramount that, in the first place, the person shall grasp the importance of the inherent "correlative" with which man is born;[2] and shall also understand how this copulative correlative from the Creator's "in-breathing," functionally revitalized and opened up through "faith," becomes the connecting cause of all projected tendencies — moral progress and religious growth[3] in every human character and sphere of life. In the second place, the distinction between their static and dynamic development should be made clear,— the former standing, as it does, for stability, and the latter for progress. The essentials of "truth" which, like perfect "good," exists

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[1]Obviously, to impart "grace" and reveal Christ Jesus are the special operations of the Holy Spirit.

[2]The "correlative" as an inner abiding energy of the Divine, was made the creative "original" from which everything human is derived. Ethico-religiously, it is that "breath," subconscious, spiritual principle in action which vitally comes into exercise prior to thought and volition, and goes out toward external objects in which they rest.

[3]The religion which does not fear "truth" is the only moral religion,— the print of which on human character is as effective as the nail prints were to doubting Thomas.

only with harmony, will thus be made apprehensible to man in conviction and expression confirmatory of that "hope"[1] which knows no wavering.

It is with the Divine-revitalization of the "correlative," in tendencies equipmental here, that Christian ethics and pedagogy have to deal,— with those ethical potentialities of life[2] which raise the human soul, divinely responsive, spiritually toward what is kin to it, and so confer a religious self-adjustment spontaneous and homogeneous.[3] Thus is evolved a code of ethics which is eminently social in character,[4] and available for a practical corporate test of its Christian genuineness, primarily not as a system of external arrangement, but of and through internal sequences:— divinely of Christ,— not as God, for as God

[1]Hope is the visional compound of the desire of gratification and the expectation of gaining it.

[2]Potential capacity is really all that man possesses, until he has made his "talents" his very own by responsive, spiritual cultivation of them. God gives the "increase." "I have planted, Apollos watered," etc. "That which is born of the flesh is flesh," and no amount of merely human development and culture will spiritualize its possessor.

[3]The desire to adjust must be toward the adjustable; it cannot be to what is absolutely impossible to rectify.

[4]It is the "ethical" alone which is of spiritual value associationally. In fact, it is the equipment which individually is connecting and binding, of that reciprocal efficacy which socially unifies and preserves the "balance account" with nature, neighbor and God,— warranted by the demands and benefactions of "faith" enforcing "the law of compensation."

He is everywhere, but of Christ, as the "Second Adam," who is "perfect God and perfect man, of a reasonable soul and human flesh subsisting."[1] By Him, the life-energy and identity of "love" was restored bodily, entire and complete, to humanity in a human way, and so made the "one" selfsame, all-pervading, Omnipotent fact of life mundane,[2] a manifest transformative historical energy of an ever sustaining Divine activity which socially extricates the spiritual elements of man's consciousness, and so aims to bring into full use every fibre of his being: To convey the Father's "love" to the human heart, to cause the flesh-"communion" of the saints, and to bestow a "foretaste" of that life and glory most wonderful.[3] The

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[1]Christ is life to the believer as Adam was death to him. From the latter he receives a nature which is dead to all true godliness. From Christ he receives a spiritual life, perfect in all holy aims, desires and affections.

[2]Life in whatever form manifest, is in all cases a spiritual fact, being known only by consciousness or from within, never by sense or from without.

[3]Through worship which is generally defined to be the outward observance of a faith-ceremony during which God and man are communing with each other. "Christian worship is the outward expression of power of the Holy Ghost, of the communion of man with God, through Jesus Christ our Lord. This worship consists of two elements — the sacramental and the sacrificial. In the sacramental acts, God speaks to us. In the sacrificial acts, we speak to God. In the sacramental acts, God's grace is exhibited, offered and conveyed. In the sacrificial, man offers to God the service which is due Him."

fruitage is of the "Word made flesh,"— organically of a mystical process, supernaturally joined to Him by a spiritual bond to which the ethico-religious owes its beginning and ending,— joined so intimately that its oneness can be illustrated only by the union subsisting between a human body and its head, a vine and the branches; and whose operative presence and assured preservation thus are possible through the mediation of the Church on earth,[1] alone — by her providentially so long as she, "the bride," does not deny her "first love," and so become "faultily faultless, icily regular, splendidly null."[2]

This need of "union" of the Divine and the human which constitutes the seed of the Christ-religion, is because all salutary gifts and experiences granted to man[3]

[1] "God and His people form one perfect community, typified by the vine and its branches. In this view conduct stands quite otherwise than in legal religion. Righteousness is not an outward conformity to command, but an inward disposition. Not obedience, but love — to God and the neighbor — is the fulfilling of the Divine will."

[2] What too of the churches of the present which have become so wordly and the world so churchy, that it is a nice point to discriminate them?

[3] "The object of the union of the branch with the Vine is, not only that the branch may partake of the life of the Vine, but also that, from the branch, the fruit may be gathered for the profit, not of the branch, nor yet of the vine, but of the husbandman."

are inwardly connected with the obtaining of eternal life, and they visibly prepare for it, through an identification of the individual self spiritually with the ecclesiastical corporate Self.[1] It is thus that the Christian religion gains a visible presence,— through the copulative "means of grace," by which the will of God always chooses — determines the fitness of ethical things and their right use in religious service. This identification necessitates consequently the surrender of what in motives and interests is carnal, to the common Will[2] of that spiritual organization of which Christ Jesus[3] is the Head,— under the tutelage of the Spirit always enforcing and sanctifying that which in justice to "love"[4] never voluntary but always

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[1]Nothing turns out permanently of value either in character or in performance, which it does not cost blood of mind or blood of body, to produce.

[2]The human will is of the soul of man, but the supremacy of the soul above all physical and mental impulses and powers of man, designates that the soul and not the will, is the rightful arbiter of all of man's actions, yea really the "master" of his "fate." See Appended Notes, Nos 5 and 7.

[3]Christ's purpose with men "was training them not for obedience to commandments, but for free doing of the will of God," which is the sum total of life's activities.

[4]Love is of a reciprocal expansiveness. It is the life and light of the soul. Its objective or correlative elements invariably controls its subject or conscious manifestation.

spontaneous, is corporately, ethico-religious.[1] The latter itself is again a reflex appropriativeness of "faith" reconciliatory, constitutionally involving the whole line of man's heredity[2] and the whole line of his conscious and subconscious personality, thus qualifying and fitting him, statically to live as an individual, and stamping him, dynamically, a member of society.[3] These necessary prerogatives of man's being first become of actual service to him, when he is liberated from the "bondage" of sin through Baptism which causes a regenerate responsiveness and through the "grace of faith" administrative," becomes outwardly active in "nurture" all pervading.[4]

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[1]The necessary condition of participation in the Kingdom of God lies, not merely in a new knowledge, but in a new birth; and not in a creaturely new birth, through which only a creaturely nature would be produced, but in one effected by God's Spirit, through which Divine spirit would be produced.—John 3:3-8.

[2]Heredity is not entity, force, principle, but a convenient term for a genetic relation between successive generations; and inheritance includes all that the organism is or has to start with in virtue of its hereditary relation.

[3]Society is ordinarily held together by the "law of compensation," inexorable and immutable, which socially seeks to establish an equilibrium beneficent, "by rounding off the rough corners of human character and filling in the low places to bring the whole to a common level. It is no 'respecter of persons.' It binds all and favors none."

[4]Many a one has mistaken belief for faith. They look alike but are widely different. One lives up in the region of the brain, while the other dwells down in the centre of the heart. One may be gotten out of books, while the other is a gift direct from God.

True "faith"[1] thus vitally not only subjects all to the Word of God,[2] but it also, with the reassuring "sacramental" participation bodily in the "communion" of the altar, socially establishes for all "believers," the standard of ethico-religious loyalty "after the Spirit,"— which alone are capable of completing community ideals that have something to give and something to realise.[3] Yea, man in God meets again man in God.

Thus applied, both of these sacraments are spiritually productive of a definite statical purpose which, through the Church[4] becomes at once both Christo-centric and Christo-spheric:[5]— (1) In conduct itself,—as based (2)

[1]The life of Christ Jesus not only maintains the Church, but He also continues forever her Providence.

[2]Christ and the Holy Scriptures stand or fall together, and wrong views of the Scriptures lead to, yea, necessitate, wrong views of Christ. As Christ determines the whole history of mankind, so the Bible determines the whole history and spiritual life of the Church.

[3]Divine ideals reveal objective truth over against all mere subjective experience interceptive.

[4]It is only through the Church that the Christian religion attains a distinct stamp of its characteristic features,— can work corporately for the whole of humanity, and not merely for a specially selected few.

[5]Personal religion is chiefly a responsive means to a spiritual end; the end is social,— to live; therefore, it never can abandon the collective hope of its divine consummation through the Church, as the appointed interworld Institution of Incarnate love. Is not therefore the tendency toward re-union, among many of the Christian denominations of today, the result of a conscious weariness and decay,— of an apparent scepticism as to the reciprocally divine value of their several systems?

upon revealed standards,[1]— as verified (3) by an adjustment of the psychically natural with the transcendently eternal,— as confirmed (4) through formulated tests personal and sociological: for all of the eternal importance and worth of which, intrinsic and defensive, the "communion of saints" only and truly furnishes the best proof, having as it corporately only does, "the power to solve all distinctions, to heal all divisions, to bind together, in loving fellowship, minds the most heterogeneous." [2] Corporately and responsively here, therefore, what is most intimately personal thus becomes universally human — the Christianized "otherself" subordinates the "I"[3] and becomes "we"; "my" becomes "our"; "I ought"[4] takes the place of "I will."

Christian ethics, pedagogy and sociology have therefore nothing directly to do with anything that graciously exists between nature and human nature.[5] As incremental sciences of responsive, internally copulative

[1]Within every ethical law, as a dual agency, stands the sanctuary of the Holy Spirit.

[2]Society and the individual alike do not exist of or through themselves, but from the spiritual relationships which surround both.

[3]The "I" is that deity of man's being in action which unites and concentrates his every ability.

[4] "Ought" refers to something owed; "duty," to something due.

[5]Reason here may transcend the ethical sense, may proudly refuse to be bound by its utterances, but she can never alter them.

sequences all three are concerned in the interpretation and execution of laws, moral and spiritual, which govern the individual tendencies and social activities of man wherever found.[1] Each of these sciences has a discernment and field of "vision," a sphere of activity and development of its own. They reciprocally exist not to destroy but to fulfill. Thus was the earth created not only as a sensible phenomenon, simply to supply man's physical wants, but it was also intended for a home of instruction in which God Himself is superintending the education of the race.[2] Again, what here holds true for each individual of the human race is equally true of society at large,— itself the winnowing ground of humanity, into which "every person is born," and under whose Divine laws every person is placed "from the cradle to the grave." In themselves, as God-given laws, they are in-finiting

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[1]There is an impotency of evil,— where evil cannot give pleasure to that which is "good." Evil being neither absolute nor ultimate, it consequently has boundaries — banks like a river, beyond which it cannot pass.

[2] "The eternal source of phenomena is the source of what we see and hear and touch; it is the source of what we call matter, but it cannot itself be material. . . . In the deepest sense all that we really know is mind. . . . What we call the material universe is simply an imperfect picture in our minds of a real universe of mindstuff. . . . In the material universe, the very power is the same power that 'in ourselves wells up under the form of consciousness'."

operative witnesses of an unseen destiny, and contain not only all that is individual, but also constitute all that is socially corporate for time and eternity.

It is owing to the foregoing laws innate and eternal, that man responsively and actually "lives, moves and has his being,"— wherever there is ethico-religious action pedagogically enforced and sociologically applied.[1] As these laws are copulatively essential to man's well-being, — responsively basal as to the innate spiritual needs of man's being, they are no more to be omitted than is the alphabet in the natural school of life. So it should be the duty of every preceptor of Christian ideals and serious thought, manfully to insist upon and earnestly help to apply the same principles in secular instruction that are applied in sacred pedagogy. Thus only will educational institutions of every kind, by thinking life in its self-realizing and coöperative causes, become truly conscious of their practical teleological purpose.[2] This can be partially accomplished by beginning Bible-study[3] in the public

[1]True ideals concerning established institutions and definite arrangements of life and of course of action, always produce their outward, sensible effects.

[2]Every baptized person needs a spiritual atmosphere to breathe as truly as he needs the vital air the moment he is born into the world.

[3]Practically this is possible along historico-biographical lines sacred and profane. See for particulars under Pedagogical Problems, etc. Chapter V. of this work.

schools in which of late, little by little, almost every vestige of ethical principles is being eliminated, until the thoughtful citizen beholds with concern the portentous spectacle of a vast majority of children who are trained to use their intellect, but who are given no adequate, religious instruction concerning the first duty of man,—"to serve God and keep His commandments,"[1]— a sad spectacle indeed to all citizens whose hearts still beat true to the eternal principles of the ethico-religious practices of earlier and happier days in our country when Christianity furnished the incentives and ideals of all common endeavors. Especially is proper training to be desired, when we reflect that ninety-five out of every hundred pupils in the public schools are in "covenant relation" with God through Baptism affiliating.[2] The sacrament of Baptism confers an awakening, realizing corporate-sense which, ethico-religiously developed, supplies to every recipient through "faith" the genetically germane and educationally vital ability spiritually for the completion of the

[1]All Scripture commandments "are so connected with the profoundest springs of the spiritual life that they cease to be commandments and become the natural and spontaneous expression of the religious consciousness."

[2]Baptism as a rite serves as a bond of union and spiritual means of fellowship: "Baptism is not simply water, but it is the water comprehanded in God's command and connected with God's Word."

real man socially.[1] Why not, therefore, begin according to the "correlative" innate endowments and reciprocal laws of man's being, which are always ethical in their meaning[2]— away from the sinful "natural" things of time, and towards the things "spiritual" and eternal? Why not? For everything that lives, lives in an environment to which it by nature is adapted.[3] Verily, history teems with proof that the ethico-religious has been the mainspring of the noblest and most patriotic citizenship ever known.[4]

Pedagogically this is possible in all public educational institutions by introducing and enforcing the first principles of the Christian church, supplying as she does the divine needs of the human soul, the foundation facts of human history. Thus it is she alone who completely represents the physical framework and spiritual structure in

[1]Thus is man no more the author of his own destiny, than is the spider the creator of the fabric of his own web. In every instance it is God Who supplies the life, means and opportunity: — Who especially to man is "all in all," temporal and eternal.

[2]Yea, they even structurally subordinate all bonds of kinship and of nationality.

[3]Life implies an environment, the continuous adjustment of external and internal relations.

[4]Historical religion always was an agent of social control whose God was not appeased by sacrifices and other mere outward observances of "the ceremonial law." He requires the offerings of "a contrite heart," and his servants "must worship Him in spirit and in truth."— Amos 5:23-24; Hosea 8:13; Isa. 1.

which the entire "natural" and "spiritual" essence and life of man are embraced and perfected through the Holy Spirit.[1] The Church is the only divine and human institution[2] ideal, claiming a living, spiritual embodiment[3] of an over-awing — omnipotent life-power which individually and socially does bring happiness and well-being corporately alone to man,[4] embracing as she does the Incarnate totality of Spiritual life. She was intended, therefore, from the very creation of man to be not only the most sacred of institutions on earth, but also the only Divinely-authorized institution[4] to preach, to teach and to propagate the religion of Jesus Christ among men. Hence it was to the Church,[5] not to the family nor the State, that

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[1]Through the bestowment of His gifts, Christian consciousness fastens itself to the Divine and grips the whole man.

[2] "The crucified Jesus, having ascended to the Father, and being now invisible to the senses, is made known to the world through His body, which is the Church. Through her His Spirit works, the Word is preached," and the sacraments are administered.

[3]The individual is saved, according to St. Paul's conception of the resurrection, only in and through and with the Church and her Lord.

[4]Ordinarily, "happiness is an agreeable state of our passive sensitive nature, bodily or psychical, resulting from our powers having their proper objects and being in their proper, healthful action." But, the real secret of happiness, like the Kingdom of Heaven, is within the soul.

[5]The Church vitally, responsively and corporately is of the efflorescing "life-communion of God with man, and of man with God."

Christ said: "Go teach all men to observe the things I have commanded."

But since the Church-militant is in the garb of flesh,[1] temporarily of a physical organism through which she expresses herself visibly upon the plane of physical life and action, she must naturally and almost equally be concerned with the individual and social, earthly happiness and welfare of her membership,— the needs of the temporal re-acting morally and culturally on the affairs of the spiritual. Thus are the relation and attitude which the Church-militant properly occupies institutionally towards "civics" and what constitutes "moral government," clearly indicated, particularly in the United States in which most of the public educational institutions for a "liberal education" were properly, originally founded and grounded upon the "Decalogue,"[2] most of the injunctions

[1]God not only possesses man "ab intra," but also possesses him "ab extra."

[2]The Decalogue according to Matthew 22:37-40 is divided into: I. Duties of love to God; II. Duties of love to man:—

1. Command—The obedience of reverence for the Lord's person.
2. Command—The obedience of reverence for the Lord's name.
3. Command—The obedience of reverence for the Lord's day.
4. Command—The obedience of reverence for the Lord's representatives on earth — the parents, etc.
5. Command—The obedience of reverence for life and human responsibility.
6. Command—The obedience of reverence for fidelity and chastity.
7. Command—The obedience of reverence for honesty and honor.
8. Command—The obedience of reverence for character and reputation.
9. Command—The obedience of reverence for property and ownership.
10. Command—The obedience of reverence for duty and obligation.

of which today have unfortunately been well-nigh forgotten, if not in some institutions of learning wholly eliminated from their "curricula."[1] In these institutions, consequently, the students are,— cannot help being, other than untrained for good citizenship and the world's intended work; and so, to the deep regret of the seriously intelligent of every community, the very object for which such institutions were originally established — to be primarily Christian, is defeated. Besides, their whole curricula are in spirit affected by an insolent independence in which God and morality have actually ceased to be concomitants of their government,— a critical situation indeed, when "the darkness has become light and the light darkness." Here there is a studied ignoring in general of what on the other hand "all history proves . . . that nations have fallen and empires have sunk into oblivion not because of economic failure" . . . but because the "one inexorable cause of destruction has been the failure of the people to apply to their government the simple principles of righteousness,"—that "righteousness" of Incarnate love which is always socially equitable in content and intent toward man. Who, therefore, is to be

[1]The reason why things sacred and divine no longer command reverence is to be sought in the "undue development of human self-consciousness, itself chiefly brought about by the intellect, with its sense of power and its over weening pride of knowledge."

held responsible for this most grievous neglect of non-adherence to ethical fundamentals, when Esau-like, schools have for money sold their birthright:—"loyalty, fearlessness, independence, self-respect and absolute consecration to the truth?"

Though the "American people are exceedingly jealous of freedom and suspicious of anything that seems like an encroachment of civil authority on spiritual dominion"; yet, "conversely, they would resent with all power at their command any attempt of ecclesiastical organization to control the action of the civil government." But this recognition of the separate spheres of the two dominant forces of order, does not preclude the understanding of their mutual dependence. A free Church is impossible without a free State. A free State cannot long survive without a free Church. "Liberty of conscience is absolutely dependent upon the extent to which that conscience enters into civic affairs or to what extent the morality that is fostered by free religion is reflected in the government of the State."[1]

[1]Separation of the Church from State by no means involves the omission of godliness among either statesmen who govern or the people who are governed. As a God-fearing nation, it is the opinion of many that there should be, in the very Preamble to our Federal Constitution, a specific recognition of the existence of a Supreme Being, as there is now in the Constitution of the State of Pennsylvania.

It is for the want of an ethical anchorage and science true,[1] according to theo-pedagogical principles, that most of the modern "educational systems" as agencies, are forever changing,— neither vocational, nor professional nor cultural,— wholly irreverent and monotonous in "methods" as is the Chinaman's "opposite" pedagogically arbitrary,— altogether at enimity with God and man because all the invention of the "natural" man who is developed here intellectually only,— thus spiritually unregenerate,[2] incapable of performing in the ethico-religious processes of objective existence, primarily, fundamental, determinative and expository. This accounts partially for the present agitation among Christian educators who are advocating an ethico-rational simplification and improvement of every course of study, in the various grades of the different departments of education. Indeed, the need of divine ideals and regard of eternal principles are being more and more recognized everywhere, socially and individually.

Historians are frankly acknowledging that the nations

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[1] "Science is a research into the physical constitution of things, into whatever gives them body or existence, and so relates them to our intelligence." Science, in fact, guards the natural pedigree of existence.

[2] With the "spiritual" left out, the highest flight to which human knowledge attains is no more than a metaphor. For, it is the spiritual which incrementally and culturally is the animating principle of man's being.

which have won greatness and kept it, are those moved by a spirit which makes religion the essence of their patriotism.[1] Obviously, it is thus that man's capabilities are gauged by his ethico-religious endowments in what is his by "nature" and in what is his by "grace" which require education. Therefore, if the citizen and the Christian are to be united in one person for life's work,—are to become saving parts of the success and well-being of a "representative" government of "free states" supported by "a free Church" in a free country, the conscientious citizen must see that the most effective way of putting religion into citizenship is by putting the requirements of good citizenship into religion. For, religion establishes its truth not through a reduction to general conceptions, but only through its development and effects. This work can be started most effectively through the agency of the public schools in which ninety-five teachers out of every hundred employed are Christians.

Still, the Christian church is triumphing more and more among the nations; and "the kingdoms of the world shall become the Kingdom of our Lord and His

[1]The ethical conflicts which triumph are of the basic life-process spiritual and eternal.

Christ."[1] Ever since the fourth century of the Christian era, it is unquestionably she who has been fixing the standard for all nations that are seeking after "righteousness" and are anxious to survive. It is she who, by the right of Heaven and in God's stead, gives pledges, the world over, to all the baptized, whether physically sound or not. It is she who will, until the end of time, announce also to all possessing "faith," that they are inheritors of "the Kingdom of Heaven,"[2] no matter whether in the eyes of the world morally responsible or not.

Indeed, parents and sponsors die and governments pass away; but she — the Church of the Incarnate totality of Spiritual life — cannot pass away nor die,— cannot escape her responsibility: Consequently, the Church, of all organizations and institutions on earth,[3] is the only one that

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[1]The Church's valid mission is to sanctify or set apart to God an earthly seed. This she must do in one of two ways: By giving her adherents either a figurative or a real conservation, either a formal or a substantial righteousness; a purely literal or else a purely spiritual sanctity. She cannot do both; because form and substance, letter and spirit, have nothing in common, or admit only an inverse never direct congruity. They correspond of course, but only by inversion, never by continuity; as the shell of a nut corresponds to its kernel, or a glove to the hand.

[2]This is after a believer becomes a lover of the Church,—after the beloved Church herself actively appears in his life, that he is assured of a "place" in the "Father's House."

[3]The Church ceases to exist wherever the history, the doctrines, and the benevolent activities of Christ Jesus are disregarded.

has spiritual concern in and begins with the very young, even in their "mothers' arms,"— that is actually seeking to win over all of every age,— and is therefore thoroughly competent to educate and train by Divine authority, the nations which are anxious to survive, by doing the Father's "will on earth as it is done in Heaven."[1] Yet, it is not that the Church is in need of the world, but the world is in need of the Church; as she is the only capable and divinely appointed corporate caretaker of the whole of each man's being as well as that of the entire race.[2] Therefore, it is she too who has favored mankind in every age with a correct knowledge of the Creator, God and Preserver; who through prophets and apostles has really taught all such as "will,"[3] to serve, reverence and worship Him acceptably:— thus to be always personally conscious

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[1]It is through "faith" only that a Christian wills to make his belief a part of his life,— thus spiritually passes out of his individual sphere of intellectual assent and activity into the social sphere of vital Christianity. The original meaning of "faith" was "faithfulness."

[2]The differences between most of the Christian denominations today are no longer a conflict of life-power with life-power, but a warfare of doctrine with doctrine, a contention of polity with polity. Obviously, there are possibilities for churches to have much "religion" and no Christianity, in fact to become spiritually bankrupt.

[3]It is the will which bestows warmth, fixedness and constancy.

of His presence and omnipotent support in all their endeavors, duties and blessings throughout life and in eternity. Man cannot exist apart from God.

All this was specially done for man's sake; because he, as an ethico-religious being, had not so fallen as to be a devil, all evil in nature, or to be a beast, altogether indifferent to what is "good." He is consequently continued still as human,— the only being possessed of endowments and possibilities coöperative and divinely unifying,— spiritually responsible and accountable therefore to both God and man. As it is into a social organization that man is born, so to society, next to God, he is under obligations.[1] Society organically extricating, becomes to him likewise the sole channel of "law" and of "knowledge"— truth ensouling[2]— furnishing reciprocal experiences which are by nature and being what man is by nature and being, individually and socially. They are spiritually immutable and obligatory,— accomplishing for the entire man and race according to what man is by "nature" and what he becomes by "grace" through "faith,"— with love aglow

[1]The responsibilities of man are always obligatory in proportion to his capacities and opportunities.

[2]Truth as harmony has a pre-existing immutable essence and spiritual life.

and mercy glorified in Christ Jesus.[1] All this is because of His incarnation embracing as it does, not only all the "faithful" of every race and age, but also the surety of their resurrection and translation into "the new Heaven and the new earth" of eternal bliss and glory.

The influences of society therefore in its general relation even, are very distinct and manifest: (1) It tells upon every member as an instructor in the nature of "good,"— as a source of councils of perfection, through the influence of law. (2) A second influence is that of "knowledge"[2] as handed down from generation to generation, primarily, by the voice of God; again, by the sacred penmen of the inspired Scriptures; and in succeeding centuries by creeds and traditions, all confirmatory and corrective.

In regard to the influence of law:— "her seat is in the bosom of God, her voice the harmony of the world. All things in Heaven do her homage — the very least as feel-

[1]There is no gain to man as he struggles, suffers and lives, merely to link himself to his equals. This latter accounts also for the non-amalgamation of human interests or concerns, by purely human effort or organization. Again, it explains why individual stands against individual, vocation against vocation, nation against nation, race against race.

[2]Knowledge does not develop itself out of experience, but only in contact with experience and that which application brings man by pursuing chosen paths to the end.

ing her care, and the greatest as not exempted from her power; both angels and men and the creatures of what condition soever, though each in different sort and manner, yet all with uniform consent, admire her as the mother of their peace and joy." And whilst the law is the ruling principle in each and all of the above unchanging form of society,[1] yet, not one of them, nor all of them together, are a standard of themselves, but solely and wholly in God and His attributes. In the family, it is the law of Love; in the nation, the law of Justice; in the Church, the law of Holiness — a threefold division of the One Spirit of all Law, in one agreeing and uniting, in the activities and ideals of the higher-transcendent life with its control of environing conditions and needs. "Not by might nor by power, but by My Spirit, saith the Lord."

It is thus that society becomes the ethical embodiment of laws; they speak to all classes and individuals alike, reaching even the child on its mother's knees,— and this not by "knowledge" nor by "wisdom" nor by "deep pene-

[1]True Christian society extricates the spiritual elements in consciousness, from the merely common or natural elements; then such a thorough reduction of the latter to the spontaneous subserviency of the former under the influence of the Church; as will amount practically to a perfect society or fellowship among men: which fellowship or society thus, accordingly avouches itself as the innermost scope and meaning of man's Providential destiny on earth.

tration," but by "law" coöperative and "love" adjustmental. For Calvary has not blotted out Sinai; the "law" is to continue to inspire the soul,— the spiritual mind,[1] to penetrate to the "correlative" facts and forces which intercept and yet are not experienced by the senses,— to incite and re-inspire the "faithful" to right action and divine service, and accordingly to set and follow holy example in the midst of all the tumult and struggle of the surface-world.

The "thou shalt not's" are intended therefore not only for the disciplining of the inner, individual self, but also as a prohibitory warning to the outer, social self against violations, disappointments and failures.[2] These precepts

[1] It is in the relationship of physical man with man pneumatically, that lies the gain of corporate life encompassing and binding all.

[2] " 'Don't preach doctrines, preach Christ,' is the advice sometimes given to preachers. But how it is possible to preach Christ and not preach doctrines is a puzzle which the astute adviser must be permitted to answer. How is it possible to preach Christ and make no account of His wonderful birth? How preach Christ and make no account of the purpose of His coming into the world? How preach Christ and make no account of His relation to His Father? How preach Christ and make no account of His testimony concerning Himself? How preach Christ and make no allusion to the purpose of His miracles? How preach Christ and fail to enforce the lesson taught by each? How preach Christ and make no account of His death or of His resurrection? How preach Christ and make no account of His intercessory office 'at the right hand of the Father'?"

are again enforced and re-interpreted in the Lord's prayer. The first three petitions concern the ethical, individual self; the last three, the religious, social self, and each and all are dependent for execution upon the life supporting, physical needs of man,— summarized under the expression, "daily bread." How significant and suggestive, too: there can be no perfection nor victory save through crucifixion. To this end man is constitutionally framed, external nature responds and society directs,— all being but appliances and means by which God the Father,[1] the standard of all "good," effecting the perfect life in its every adjustment, is brought nigh to each "inquirer" through the awakening of man's ethico-religious latent or dormant energies; and so help by "faith" as a "co-worker" to complete, in Christ Jesus, "love" triumphant.[2] All this is through the Father's love which thus brings, not only the particular "correlative" elements of man's being into secure relationship and directs life from stage to stage in its progress, but it also raises the relationship out of its

[1]See Appended Notes, No. 6.

[2]A religion that would appeal to the universal heart must not be merely "this-worldly" nor "other-worldly." It must be "both-worldly." It would be hard to improve St. Paul's definition: "profitable unto all things, having promise of the life that now is and of that which is to come."

original isolation and produces a new corporate life and a heavenly environment.[1]

The first subjective entrance here through the "newness of life" personally on the pathway of "law" is by the ethical road of the "conscience," itself the spiritually natural ear and eye for the Heavenly voice and light; and upon which "the entire economy of salvation of the Old Testament was founded." Next come "the affections" bringing larger possessions, keener pleasure and wider liberty. By them God the Father works socially among the races of mankind by what is termed "tradition": "The power that is in society by which, if any knowledge of God is communicated to it, it shall pass down from one generation to another, and be retained as water in a channel, and influence men, even when they are wholly unconscious of its workings."[2] Wardens true! For they jointly effect a most beneficent civic and religious arrangement of Providence for the benefit of every human sphere of activity the world round.

Their constructive and defensive-responsive influences may be likened to a cord made up of three strands,— to a

[1] It is thus that "love" spontaneously becomes the dominant part of man's life. Religiously, it teaches man to make a life and not merely to toil for a living.

[2] "Life passes through three stages of a basal, a struggling, and an overcoming spirituality."

perennial stream from three sources: From the home in which the parent is the authorized priest; from the nation in which the statesman is the authorized magistrate; from the Church in which the pastor is the authorized teacher. No other can possibly fill their offices nor perform those duties that are peculiarly theirs to accomplish. Thus law, conscience and tradition become but varying manifestations of "God in History" Who, aforetime was the God of eternity, and after the birth of His Son, became the God of Heaven, through the Spirit's task and movement, embracing everything, from God within to God over all.

CHAPTER III.

Psychical Problems and Their Solutions.

Only the nations whose subjects have lived upon the loftiest ethico-religious plane,[1] not those that have simply attained to the highest educational development,[2]— are the sovereignties which in modern times have acquired permanency and constantly increasing ascendency in the world's noblest achievements. Such an ethico-religious system is undeniably the only one whose operations are

[1] "There cannot . . . be a religious philosophy: it is a contradiction in terms. Philosophy may be occupied about the same problems as religion; but it employs altogether different criteria, and depends on altogether different principles. Religion may and should call in philosophy to its aid; but in so doing it assigns to philosophy only the subordinate office of illustrating, reconciling, or applying its dogmas."

[2] Ancient Greece, the first of the four great "universal empires," notwithstanding her peerless works of art, the universal physical development of her people and their intellectual powers in forum, in strategic ability on the field of battle, etc., fell before her Roman conquerors. Why? For the same reason that those conquerors were afterwards overthrown: indulgence in enervating, selfish luxury and Godless occupations. "The fool hath said in his heart, there is no God." The Bible and modern history, as well as ancient, perfectly agree. Decadence of nation and individual ensue with all who live for self.

ever evolving,[1] as a first product, eternal ideals and contributing to intellectual culture consonant with spiritual standards of "Good." In adopting the latter, man as a "free agent" becomes conscious of that experience which shall harmonize with the divine,— with the result that he shall be rendered capable of applying, in the light of the Trinity, in all relationships, the historical wisdom evinced in right selection.[2] Providentially, everything of rights divine and of duties human enter into such relations and returns, as does the earth itself, to its appointed place. Therefore there is no "passing away" of anything that

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[1]The "ethical" is the spontaneous spiritually equipmental, ever present central, organizing and unifying activity of the human soul. "As a conception it is one of the primordial axioms of the mind, a law of thought; as a sense or practical principle, it is ever present to the consciousness in our action, and we cannot attempt to set it aside without assuming it and proceeding upon it as the very basis of our action."

[2]The philosophy of Pythagoras was founded upon conscience and reason, as natural moral and governing powers. "His was a famous instance of this. The Greek letter upsilon, Υ, similar in form to the English Y, was considered by him to be a 'deep mystery.' Here the student will see that in the figure of the letter Y there is one path dividing into two, one to the right and the other to the left. The 'mysterious' meaning of it, then, is that at each moment of a man's life he is at the angle of the fork,— two paths before him, one of duty, leading to happiness, the other of that which is wrong, and leading to misery; that this position is a perpetual and constant position for each man from birth to death, and that the commencement of Good is for him ever into the one path instead of the other."

actually belongs to "the children of the Kingdom"; for, in its consummation is found the essence of all reality toward God and all constancy toward humanity.

However, while God controls, yet He does not compel. Therefore purposes individual and social and national, alike ambitious,[1] are of particular significance and value to man only in certain contingencies,— only so far as choice[2] and organism on his part are incrementally the will of God, and so in person and government, ideally unite him and his as consecrated "co-laborers" with God. But even in these cases, impulse and choice and organism are capable of effecting a divine union only after their ethico-religious experiences,[3]— after they corporately, in all their affiliations receive a social transformation and conserving application through that "piety" whose soul-influence is an objective reverence enforced by a subjective devotion:— When the absolute supremacy of "good-

[1]The mind ordinarily is the self-conscious, self-determining, discriminating faculty which takes note of what is going on without and within man. It is allied volitionally with the "heart" and the "understanding," and is accordingly capable of observing and judging of the actions of man:— his character and conduct according to ethico-religious standards.

[2]Choice is to the will intellectually but a means to the end, and only when the "means are justified by the end" of "faith," is it really "righteous" volition.

[3]There is nothing else in man that can take the place of personal experience.

ness" and "righteousness," above all other interests, is manifest through loyalty, and so made to become affirmative as the Will whose object is universal Love, and in the subjugation to which under "Grace," men's wills bestowing warmth and constancy,[1] find the law of their actual lives.[2]

Hence, it is this conscious quest[3] of a "correlative" grace-endeavor, spiritually exercised, which transforms every natural concern into an eternal correspondence,[4] harmonizing with the transcendent "faith-life" and its idealizing laws, which historically alone can raise the ethical to religion,— to the religion of "righteousness" infiniting,[5] which is of the will, being and nature of God Himself, and therefore altogether independent of empirical "signs and wonders,"[6] through which self-adjusting

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[1]Three functions have been ascribed to the human will:— purpose, choice and volition, which are all active and determinative to the degree to which the heart and will themselves are consciously capable of grasping, controlling and executing that which they set out to do in the outer world.

[2]The whole world of spiritual facts is determined by laws, just as much as is the physical.

[3]The value of human life consists in being ideally conscious and social.

[4]It is through the mentality of "faith" that man mutually attains to a spiritual adjustment with the Spirit. The special attribute of the flower, is beauty; of music, is harmony; of day, is light.

[5]"Righteousness" is practical godliness. Both find their only true fulfillment as Christ taught in the social sentiment, the sentiment of human brotherhood.—Matt. 7:12.

[6]Empirical knowledge can with no propriety of speech be made to include fact of life or consciousness, being confined wholly to facts of sense or memory.

and unifying bonds all the "faithful" have ever been and are continued and sustained on earth in relations ideal as brothers and co-workers under their supreme Head,— in the transcendent state of reality,[1] in which all that is mortal shall "put on immortality" and even "death is swallowed up in victory."

This is the portion of all saints that have walked by "faith" and are alive in Christ Jesus,[2] who are translated and numbered with the "elect," privileged to enjoy the blessings of that higher life and realm of bliss found in the "Kingdom of Heaven" only.[3] In this unique and most glorious of all Kingdoms, which has both its beginning and ending by virtue of the living "Son of Man," its sole King,— every congregate human intercourse ceases to be thought of as strictly organic, but is instead looked upon

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[1]The sole realm of reality for man is the realm of consciousness.

[2]"To learn what we can of God as a moral being and of our relations to Him, is the work of the intellect. If God is not mere force, but a Person, and our moral Maker and Governor, He must personally have rights, and we must have duties towards Him. We are in relations with God, and Himself is essential to the completeness of our moral individuality and of the moral society, as the idea of God is the essential underlying principle of all thought. This region of our relations toward God is the field of religion, and religion is thus shown to be ethical or a branch of ethics,— is morality towards God."

[3]The "Heavenly" becomes built up exactly in the measure of man's yielding through faith to the "spiritual" in his being.

as of a miraculous,[1] apocalyptic order, with special emphasis and approval on the aspect of ideal relationships in which sanctified human possibilities continue to improve and broaden,— spiritually and corporately are perfected and so translated associationally in achievements all-glorious and everlasting.

Heavenly rewards are all these to such as "will"[2] to act through "faith," not merely in their divine outlines, but likewise in their social connections and in their individual details:— In their divine outlines, as the criteria of laws natural and laws spiritual;[3] in their associations as the principle of harmony between the physical and psychological;[4] in their individual details, as the incremental

[1]In this sense the Jewish and Christian religions are in strong contrast with all other systems of religion and morality that have in any age attracted the attention of followers or worshipers and prevailed to any appreciable extent. Both the Jewish and Christian religions were attested by miracles: the former under Moses when he assumed the leadership of the children of Israel in Egypt; and the latter through Jesus Christ while on earth, yea, even afterwards by His apostles and disciples.

[2]The human will is one of three leading faculties of the soul. The other two are the intellect and the emotions.

[3]Laws are but a formal manifestation of the manner in which causes act projectively.

[4]"So, in the depths of the soul's life, the arrangements and rearrangements of units go on,— in perception clear or vague, in judgment wise or foolish, in memories gay or sad, in sordid or lofty trains of thought, in gusts of anger or thrills of love." Yet deep down and beyond these units,— below their subconscious activities and back of the soul's every mood, one hears the spiritual undertone of the ethico-religious, hallowed purpose of life.

sanction of the functions of religion,[1] in mould so grand and in character so lofty, that even the world is involuntarily compelled to acknowledge it — the only inspired religion,— from the "very God" Himself,— the all-glorious religion of incarnate Love, in realms celestial, in which none of earth's betrayals or tragedies are ever retold.

Thus it is that the supreme end of all human beings of the copulative "breath-life" of God, in adaptations spiritual,[2] becomes ethico-religiously one and essentially the same in the realms of pure ideals and Heavenly "visions." But, they are for an abiding-place only unto such ethical beings as are personally ruled and guided by souls[3] "spiritually" moulded in desires and thoughts made responsive through "faith": Who by the "grace of faith" are "born again from above"; born "of water and the spirit"; born "not of blood, nor the will of the flesh, nor of the will of man, but of God; born again, not of corruptible seed but

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[1]To convert spiritual life entirely into movement — split it up into numerous separate states, is to destroy its beyond-time origin, order and permanency.

[2]The adaptations show the final goal.

[3]"The primeval origin of the human soul is different from that of the soul of brutes, because it was made not of an elementary material, as the soul of brutes, but divinely breathed into the body formed from the earth. Therefore, to the body there is ascribed 'palsis'— the being moulded from the dust of the earth, but to the soul the immediate 'empneusis,'— inspiration of God."

of incorruptible, by the Word of God, Which liveth and abideth forever." Hence they are for those only who copulatively become conscious of the "new birth" in development of a characteristic spiritual order, and so are made partakers and "joint heirs" of the "realities" of that new life or condition of eternal things which makes, of all such, "new creatures" of new activities and new experiences.[1] Yea, they are the adjusted — those of the Spirit-"blessed" who are possessed of and translated into the mysterious incarnation life of Christ Jesus,— itself an eternal glorification "in its conception and birth, in its qualities and manifestations, in its substance and power."

Consequently, if there is a spiritual life, as well as a natural life,[2] how otherwise can man possibly enter into that without being born spiritually, any more than he could enter into the natural world without being born naturally? There is, therefore, here absolutely no substitute for the "new birth," not only as to the door of entrance into the "divine life," but also as to its incre-

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[1]It is the experience connected with spiritual soul-knowing which makes the knowing our own.

[2]The Transcendent is the realm of pure ideals; the earth is the realm of thought forms. "Thought is a vital principle which shapes the form; the form is the sensible image which displays the thought."

mental psychical energy[1] ethically germane to and religiously capable of stimulating and employing all of man's faculties. In fact, psychologically[2] these gifts are of infinite importance to man, the very source, and foundation of his every capacity, mental, moral and spiritual, in the concerns of time and for the senses, even religiously and here,[3] primarily, it is through the "pneuma" of the soul of man re-enforced by the "psychic" of the spirit of man, that the soul is rendered panscopic,[4] and thus qualifies all the elements composing the human body to become the "organ" of man's being. This "organ" of a dynamic whole, again in conjunction with the soul in its modes of action, expresses and reveals itself first, intuitionally,[5]

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[1]"Energy is not a guiding or controlling entity at all, it is a thing to be guided."

[2]The soul lapses into falsity — religiously deteriorates as soon as it is separated from its God-intended spiritual spheres of activity. See "Analysis of the Soul" under Appended Notes Nos. 5 and 7.

[3]Infinity belongs to the very root of religion.

[4]"Man does not possess a soul, but he is a soul. A soul is a breathing, sentient being, as we read: 'God formed men of the ground — (the dust was not conscious) and breathed into his nostrils the breath of life (nor was the breath conscious) and man became a living soul (which was conscious).— Gen. 2:7. The soul is the being, the thing, the go, that results from the uniting of the elements composing the body with the breath of life. It is the soul that is the conscious being. There is a difference between having a steam engine and being a steam engine, even so there is a wide difference between being a soul and having one."

[5]Intuition is the primary stage of intellectuality.

through the conscience[1] which synthetically in energies far excels all other human faculties, in the scope of its moral activities and the weight of its religious concerns, commanding and prohibitory;[2] yea, upon the judiciary presence of which "the entire economy of salvation in the Old Testament was founded."[3]

Still, whilst the conscience is of the "correlative" original constitution of man, and consequently capable of propounding much which points towards individual integrity and social symmetry, yet it is not, exclusively, the ethical sense or that which alone has a natural as well as a spiritual perception of "good."[4] Maturing "reason" also per-

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[1]Conscience is an intellectual faculty,— relatively cognitive power perceptive. See Frontispiece chart, under "Ethical."

[2]All the human faculties should be divided on subjective, not on objective, grounds.

[3]Love is the heart of the Jewish as well as the Christian religion. Relatively, the latter springs from the first and is conditioned by it.

[4]"The idea of 'good' is primarily a demand. It is this requirement or demand that first sets us up seeking to bring objects into existence, in which some sort of abiding satisfaction may be found; it is only in contemplation of the objects as in some measure realized or in process of realization, that the demand arrives at any clear consciousness of itself, or that it can yield the idea of something as truly good in contrast with something else that is not so. Among the objects thus brought into existence by demand for satisfaction of an abiding self,— in this contemplation first supplying some definite content of the idea of true permanent good, most primitive and elementary, are those that contribute to the supplying of the wants of a family,— to keep its members alike and comfortably alive." The capacity renders possible the family bond and the well-being of all its members,— the race in general.

ceives that which is individually necessary and proper. In adolescence "the affections" likewise perceive what is socially righteous and sacred in reference to a future accountability to God. In truth, the conscience as "the ethical quality in action" here, may be likened to a line; and as no line can be both straight and crooked, so no kind of tendency or sentiment can be both "good and evil." Consequently, that which is "good" in this world will be accounted "good" in the next, and that which now constitutes "goodness" and "holiness" in Christ Jesus, will constitute "goodness" and "holiness" and "righteousness" throughout eternity. There is therefore but one spiritual principle of judgment or reward[1] to be applied to all human actions on earth, whether individual or social, national or racial, towards God or humanity.

Thus, all activities of man become "conscientious conduct" from the first moment that the ethico-religious inclinations which express the "pneuma"-"likeness" tendencies of the soul, gain a larger place in the sphere of human intelligence,[2] and so make it capable of formulating defi-

[1]Conscience is generated to play a part analogous to that performed by the sense of pain in the lower stages of life, to keep man from wrong doing, and so to become a "schoolmaster" through the "Law," to lead him unto Christ.

[2]By intelligence knowledge is received and comprehended, distinctions are made and choice is possible.

nite ideals[1] and agencies and hence, of deliberately working out its own pre-ordained standardized destiny terrestrial and celestial. In this sense it is that, of "conscientious conduct," it may be predicated: Of "conscience,"— it is to shut out from evil by "prohibiting,"[2] and thus to surround man with the "good";[3] of "reason,"— it gives for its cause the immediate and entire advantage of the person; of "the affections,"— these enjoin having assigned them a reason in reference to society. All these attributes again, to be effectual, are dependent upon the "will,"[4] "free" not of itself but through the willer — as man gives heed to "the preached Word," and through "faith"[5] responsively obeys the same, and so acts in obedience to the "correlative" and appropriating Incarnation life; yea, which in fact first make "the promises" even of God appear worthy of credence.[6]

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[1]It is the spiritually ideal which causes sympathy and brings harmony.

[2]See Frontispiece Chart under "Ethical."

[3]Social good is "always a mutual and distributive good."

[4]Upon the will ordinarily depends the sum total of all our performances,— under the guidance of reason, and because of the motives furnished by the various emotions, sentiments and desires. The will is the "freedom" of a man,— by means of which, if he chooses, he ceases to be the sport of nature and impersonal forces.

[5]"Saving faith" is always responsive, reciprocal and reconciliatory; and in its operations under the influence of the Holy Spirit nurtured through the "means of grace," it becomes pneumatically vivifying and segregationally propagative.

[6]See Frontispiece Chart, on "Faith."

But it is only when the "renewed" conscience, reason and the affections effect changes "image"-like, through "faith"-willing,[1] that the seat of activity of man's being[2] copulatively is shifted by the spiritual influence of the soul of man under the in-finiting psychic control of the spirit of man, thereby providing man with a corresponding personal identity and inaugurating at the same time reforms which become revolutionary and often startling,— here first socially are always adjustmental, along religious lines, to the varying conditions of life and a consequent showing forth individually of "the fruits of the Spirit." On man's part it is thus that he becomes self conscious of the reconciliation which frees him from the "law of sin and death," and bespeaks for him the personal justification by "faith," wrought out and perfected in Redemp-

[1]It is for man to have "faith," to do the believing, and not God; for man also to "know" of the "truth" which embraces the knowledge of relations existing between God and nature, between beings and things.

[2]All the reciprocal activities of the soul are material for the will spiritually developed, to govern and use.

tion.[1] All of this is through the operations of the Holy Spirit whereby, the varacious consciousness of the soul's outbirth thus sustained,[2] is so authoritatively not only brought upward and inward to the plane of the sphere of the "pneuma" of the spirit of man; but also through the "pneuma"[3] of the soul of man, brought outward and downward to the plane of the "sarx"-sphere of the sentient man.[4] Yea, though the "image" of man be "marred," almost beyond recognition, yet, it is still there reciprocally,

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[1]Christ Jesus "was able to make atonement for all because the Godhead which was inseparably united to the manhood in Him, made everything that Jesus suffered of infinite account. His eternal God-head imparted such dignity to the human nature He had taken upon Himself, that the sufferings of that nature effected a world's ransom. That Christ's nature was so constituted after His resurrection, that it could be inparted,"— become a fountain of healing,— "is expressly asserted in I. Cor. 15:45; 'the first Adam was made a living soul, the last Adam was made a quickening, i. e., life-imparting spirit'." Thus is Christ's raised body, possessed of properties which are incorruptible, glorious, powerful to man's body through the infused life and strength of the Second Adam's incarnation under the power of the Holy Spirit; transformed, as the plant clothed with leaves and flowers surpasses the apparently lifeless seed. — John 14:16-20; 15: 1-10.

[2]The psychical articulation of man's body is by contact with its peculiar and varying environment.

[3]The pneumatic quality of the soul when leading, objectively effects "the mind of the spirit" which "is life and peace." Rom. 8:6.

[4]Yet, God's plan of salvation does not embrace any scheme whatever for the improvement of the flesh. The only provisions made for it are crucifixion and mortification.

even with its "likeness"-capacity by which God's Spirit within works God's providence without.[1]

These divine and human regulatives of the soul all most wonderful, "potentially in bodily form," to lead the low-born, the over-trained, and the down-trodden alike, are historically realized only under "Grace" and through the consciousness of "faith." Particularly is this true of the persons in whom these first communicate with the "intellect," then approach the "emotions,"[2] and finally reach the "volition,"— are thus dynamically enabled to reflect everything that is vitally and eternally significant in relation to God, in the heart, mind and soul of every human being "fearfully and wonderfully made."[3] Al-

[1]No series of pure sensations can reciprocally produce a general "idea" in an intelligent being. They of themselves as phenomena, simply leave traces of the sensible object upon the understanding which, by means of the responsiveness of memory become operative and so connect the sensations with each other. These, in their combination, by repetition, become in turn expressive of psychical principles which shape the form; and the form again, by exciting the sensible image, through the imagination, displays "ideas" in "trains" and "series" which, by further inosculation or inherent union with each other,— like tubular vessels in an animal body,— become productive of "thoughts," and so combine the subjective immanent with the objective reflective. The understanding thus extends itself to a world of possibilities and realities, and there discovers the necessary relation existing between beings of the same type and their respective environment of God's determination.

[2]An "emotion" necessarily shows the close connection between mind and body.

[3]See Appended Notes, Nos. 7 and 8.

though the foregoing spiritual soul-forces in their respective character-formations are as different as are the fancies of dreams distinct from clear consciousness; yet it is through their reciprocal presence, activity and continuity that the soul is capable of refining the senses in animal organism and giving divine dignity to the human body, to which even the angels paid homage, when "the Word," by assuming it, "was made flesh,"—"Immanuel," the Incarnate life-source and glory for humanity.

In a measure, therefore, "What the soul is to the life of the body, that it is to it out of the body, not indeed from the immortality of its own nature,— for in that case beasts" also "would be immortal"; but from its in-finiting connection "with the spirit" of man,[1] which is really the "true ground of man's immortal life, as it is by this that" he actually is "conjoined to the Deity, the great and only foundation of life."[2] It is only this God-given, human,

[1]Since there are capacities and capabilities of the human "spirit" corporeally not realizable under any human form of society, God in His goodness and mercy originated the Church as a sanctified organization visible, for the completion of the "correlative" attainments of his children. Whereby every human being "born anew of water and the Spirit," is thus copulatively and corporately to continue forever in God, through Jesus Christ, our Saviour.

[2]Thus is the soul of man enabled redemptionally to become "spiritual" in action:— its every act of spiritual unfolding stimulates the process of spiritual building; and the process of spiritual building again stimulates more progressive spiritual unfolding even unto perfection.

concentric life-force divinely spontaneous and receptive, which is destined to be perpetuated and propagated in its triune triumphant forms of "body, soul and spirit,"— to which St. Paul refers in his first Epistle to the Thessalonians,— fifth chapter and twenty-third verse, in which the use in the Greek text of the three articles and the three conjunctions plainly indicate the distinctness of the three constituent potentialities in the human form. Again, these are interpreted elsewhere in the Scriptures by three adjectives, employed to denote three different classes of men: Pneumatikos—spiritual, psuchikos—intellectual and sarkikos—carnal,—"carnal," those who are under the dominion of the body, its lusts and desires; "spiritual," those who are under the Spirit, ruling their spirit,— the pious multiplying five talents into ten; and "intellectual," those who are cold, selfish and indifferent to all that is truly ennobling and "good," insensible and unawakened, altogether dead to spiritual perception or hallowed emotions. Obviously, " 'the spirit' is the essential, 'the body' is the expressional, 'the soul' is the consciousness which is either spiritual or fleshly, according to whether spirit or flesh is in the ascendant in the life." The soul and the spirit in man both live after death, and

live together. "That which is comprehended in the will of the soul-spirit is taken along with the soul, when body and soul are severed."[1]

In fact, it is owing to the "otherworld" endowments and abilities of "the soul of man": to its sentient attribute, outward activities, that man grows a corporeal body; to its psychic attribute, inward activities, that man continues as a human creature; to its pneumatic attribute, heavenly activities, that man aspires and progresses to what is transcendent and everlasting. And this is true primarily because of "the spirit of man" in-finiting,[2] its psychic attribute, redemption activities, that man can qualify and forever identify himself, through its pneumatic attribute, with the Holy Spirit in Christ Jesus as his Redeemer. In fact, the soul of man itself, divinely thus incremental, becomes to him the very life-principle and power eternal, by way of ethical ability and religious loyalty,[3] which pro-

[1]He who lives in the consciousness of the effects alone, can know nothing about the "first great Cause." This means that there is no real life without the spirit. Material life defeats itself. He who lives and seeks material satisfactions only becomes world weary and blase. Its end is despair.

[2]The "spirit" of man alone sets in order forces and faculties of the soul and body of man, and makes them obedient to the law of God. See Appended Notes, Nos. 6 and 7.

[3]The conditions which make consciousness possible are the responsive laws which govern the world. Consciousness, as a rational order of experience, may be subdivided into a number of particular forms, representing the different logical judgments, corresponding to the categories of the understanding.

nounce him historically capable of successful development and progress worthy of Redemption.[1] Altogether pneumatologically first, through the psychic qualities of the spirit of man actively conjoined by "faith,"[2] with the pneumatic qualities of the soul of man which again responding sentiently through its psychic qualities and those of the spirit of man, thus, basically are united and so identified corporeally when under the control of the Holy Spirit vitally through "the means of grace," with the Church and her risen Lord: Exclusively through the true Church which not only makes answer to the question, why God's striving with and His witnessing to "the spirit of man," but also happily discloses to him through "faith," the particulars of every subject and predicate of life temporal and eternal.

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[1]Jesus Christ came into the world to redeem men and women, not disembodied souls. The soul alone is not a complete man; it is the mere ghost of a man. The body alone is not a complete man; it is only dead clay without the spirit, and returns to the earth whence it came. The redemption of body and soul will go hand in hand. The nearer we come to the purity and sinlessness of Jesus, the nearer we will come to the redemption of the body, and only when the redemption of the soul is complete will the redemption of the body be complete.

[2]Faith is not a mere abstract of intellectual assent, but it has also an objective emotional-spiritual tone which implies the feeling of trust, the assurance of confidence, the expectation of the fulfillment of hope which, when religiously absorbing the whole mind, must contribute to the right functioning and attitude of the physico-Christian organization of the Church.

All this is for the pneumatized soul of man as "individuated" by his body,— when under the benign influence of the Holy Spirit enabling him to breathe and move and act in his own behalf.[1] Of an eternal meaning to man, therefore, the soul of infinite capacities, is further endowed not only with a "nous"—mind,[2] and an understanding which according to its nature belongs to the "pneuma," but moreover is a pneuma or spirit which as to its nature belongs also to the 'nous," and is therefore inversely called pneumatos-nous. "What kind of a pneuma this is, is to be inferred from the fourteenth chapter of First Corinthians. In verses fourteen, fifteen and nineteen, the apostle, speaking of the speech with tongues, distinguishes between a human pneuma and a human nous. 'Five words spoken *dia tou noos mou,'* St. Paul says, 'are more profitable for the Church, than ten thousand words englosse'; and wherefore? Because the 'five words' serve for the instruction of others, but the 'ten thousand' do not, unless as diermeneutes translates them into the language commonly understood. Inasmuch as the 'five words' pro-

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[1]The spirit of man as "individuated" by his body, reciprocally sanctified through the Holy Spirit, creates him in nature angelic, of the kinship with Christ Jesus.

[2]The mind of man is of a concrete force which empowers him to think or by which he obtains sensations, ideas and thoughts.

ceed from the 'Nous' — intellect,[1] thinking with reflected consciousness in the mother tongue, they are all ideally intelligible and capable of being expressed in language. But he who prays or sings glosse, prays or sings 'not to moi, but to pneumati; and therein his nous is karpos.

"The actuality of the self-consciousness is expressed by the Divine influence, which absolutely takes possession of him who is speaking with the 'tongue': the activity of thought of the nous, bringing forth the fruit in thoughts and words, benefiting itself and others without any further agency, ceases. The divine influence occurs in the region of immediate human experience and intuition,[2] and expresses itself in a language corresponding to this immediateness, not passing through the nous of the actual utterer, and thus is therefore unintelligible to the understanding of the hearer.

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[1]Intellect is that spiritual power of the conscious mind which takes cognizance of things; classifies and arranges knowledge gained; compares facts; reasons and arrives at conclusions. Practically speaking: "Intellect is the man at the wheel of our life-boat, but intelligence is the captain, both being necessary for the salvation of man. They cannot be separated if you would have the perfect man made manifest. Intelligence, like electricity, is everywhere present, and is the power of Omniscience. Intellect is the motor through which intelligence is manifested. Intellectual knowledge alone is cold, theoretically lacking the vivifying life of intelligence. Intellect is of the head. Intelligence is of the heart. Intellect is man, perfect intelligence is God."

[2]Only that becomes true to life which includes, expresses, and furthers the spiritual soul-total of life.

"The Apostle calls this region of immediate experience and intuition, the pneuma, as distinct from the nous of man. It is the spirit in the narrow sense, distinguished from the pneuma in a wider sense, spoken of in the third verse of the fifth chapter of First Corinthians and in the thirty-fourth verse of the seventh chapter of the same Epistle,— also, in the first verse of the seventh chapter of Second Corinthians:— as experiencing, and especially as seeking with immediate intuition — the image of the Divine pneuma agion. For as the activity of the loving will and the loving thought of the Father and the Son in the Holy Spirit go forth into the actual condition of loving experience, in which loving will and loving thought are reciprocally satisfied, and as it were combined; so the human pneuma in the narrow sense is the seat of the experience of the Divine love and of the immediate intuition of its mysteries: with verse nine of thirty-fourth Psalm,— a Tertium in which will and thought, passively surrendering themselves to a new form of love, blend and dissolve."

Many of these distinctions were clearly recognized in the ancient philosophies also:—"the three-parted 'hypostasis of body, soul and spirit'" was one with which the fathers of the Christian church were familiar. Concern-

ing this no one is more explicit than Irenæus. He says: "There are three things on which the entire perfect man exists: — Flesh, soul, spirit,— one, the spirit, giving form, another, the flesh, receiving form. The soul, intermediate, when following the spirit, is elevated by it, but sometimes consenting to the flesh, falls into earthly concupiscence."

With equal distinctness Origen speaks:—"There is a three-fold partition of man, the body, or flesh, the lower part of our nature, on which the old serpent by original sin has inscribed the law of sin, and by which we are tempted to vile things, and as oft as we are overcome by the temptation, are joined fast to the devil; the spirit, by which we express the likeness of the Divine nature, in which the Creator, from the archetype of His own mind, engraved the eternal law of the honest by His own finger, and by which we are firmly conjoined to Him and made one with Him; and then the soul, intermediate between these two, and which, as in a factious commonwealth, cannot but join with one or other of the parties, being solicited this way or that, and having liberty as to which it will adhere. If it renounce the flesh and join with the spirit, it will itself become spiritual; but if it cast itself down to the desires of the flesh, it will itself degenerate into flesh."

Again, it would be easy to multiply indefinitely quotations to this effect from similar sources, clearly setting forth distinctions which are recognized, in the Scriptures. Thus the apostle says in the twelfth verse of the fourth chapter of Hebrews: "For the Word of God is living and active and sharper than any two-edged sword, piercing even to the dividing of soul and spirit." That is, it penetrates with such a searching and discriminating power into the secret recesses of man's being as to separate, like the knife of the dissector, things that are most closely joined together, and even to make a severance, as it were, between elements so intimately related to each other as are the soul and spirit.

"In the Alexandrian philosophy in particular, which favored the Pythagorean and Platonic systems, the distinctions above mentioned are very plainly recognized, as they likened the pneuma as the rational soul or nous to logikos or mind, that which reasons, and the psuche, the sensitive soul, to epidumetikon, that which desires and lusts. The soul — psuche is a kind of involcrum to the spirit or pneuma, which Plato called the Eidolon or image of the spirit. This psuche is the spiritual body or the body of the spirit, so called, however, not as denoting its true ontological nature," or character of being "which is

psychical, but rather its use, as constituting the form through which the affections of the spirit manifest themselves." It is thus that Providence through the Scriptures and experience, conscience and reason, philosophy and history, points conjointly to the unending activities of the human soul all in all.

These are all enhanced in value and made, indeed, of infinite worth through the soul, spiritually self-completing, when what is of the kinship of God, angelic and eternal, passes through three distinct processes of demonstration: The first is to perceive through "the spirit" of man; the second is to appropriate through "the soul" of man; the third is to acknowledge openly through "the body" of man. Transcendent possibilities are these, but only unto such as are begotten by the Holy Spirit which communicates what is in consonance with Himself to man's spirit, which again, by governing the regenerate activities of the soul, causes a willing subjection and obedience on their part, according to the workings of the Word.[1] The latter in turn treats of the "faith"[2] which

[1]The Word is the Spirit's utterance. It is the Divine light which reveals error and the glowing fire which purifies,— the source of "saving faith" and of never-fading "hope" to all that strive to live for truth and God.

[2]Faith, vision and co-operation in their countless indirect and transfigured social forms, are the three inseparable factors in all religiously intellectual progress.

has ever inspired all true members of the Church-militant which again, at the end of time, is adjustmentally completed and pronounced "thrice holy," in the all-glorious Church-triumphant,[1] the only inter-world institution beatifically sublime and Deifying in which all "correlative" endeavors, all transcendent hopes, all heavenly perfections in and through Christ Jesus, are everlastingly incorporated, grouped and characterized.

Humanly, all this is owing to the reciprocally dual activities of "the spirit of man" which is religiously intended for "the organ whereby man," as a divine being, "must worship * * * in order to bring out the mutual relation as to character between the organ and the object of worship."[2]

Pleonastically, this is accomplished through "the most essential and chief part of man"—"the heart," to whose affections spiritually responsive, devotional and sympathetic in nature, are ascribed all "conscious spiritual

[1]The community of the Church will then be elevated to the Heavenlies, occupying the zone of the ejected Prince, Satan.

[2]"In the words, Mark 12:33, in which Jesus renders the passage, Deut. 6:5; 'Thou shalt love the Lord thy God with all thy heart—soul—mind—strength,' etc., the inner nature of man is pleonastically expressed. 'Under the first of these the inwardness of the spiritual life is emphasized; by the second, its individuality; by the third, its faculty of intelligent thought, and by the last, its strength or intensity.' "

activities of man."[1] However, only when all these have worked in unison in bringing man under the efficacious influence and re-awakening power of the impress-energy of the "Word," is there a transferring and anchoring incrementally of him through "faith" from "Adam" into Christ, with Whom, in fact, all New Testament saints, are thus constantly brought in conscious bodily union sacramentally through the "communion" of the altar which redemptionally supplies and corporately cements their entire being, and so favored, stamps them personally as "Sons of God."[2] Atonementally, in fellowship, then and there, Jesus Christ, as the Saviour, takes up His abode at life's centre, becomes the "Christ in you," upon the throne of the human will and the affections, and impels their choice and affiliation toward conformity with the

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[1]The Lord does not need praise as man desires it, but he requires it because it adds to man's happiness and power. Praise is the observance of some law that blesses man. Praise arouses in a person a certain enthusiasm; it sets free energy which, when rightly used, makes praiseworthy conditions. Like other laws, this one is very exacting. The dirge is disintegrating, the joy song is constructive. Prayer and praise carry on the law of increase. "Let the people praise Thee, O God; let all the people praise Thee. Then shall the earth yield her increase; and God, even our God, shall bless us."

[2]The "communion of saints" is "the Spirit's" reciprocal presence manifest through Christ's incarnation corporate among those of the human race who are by "faith" united and through "good works" assured of salvation.

Father's will and love, and so eventuates permanently the "Ye in Him,"— unto loyalty individually and service socially, astir in "all the world."

Abiding Heavenly benedictions are these only unto such as are socially of the "communion of saints,"— to all of whom St. John interprets love, as related to "spirit"; sympathy, as related to "soul"; and cohesion, as related to "body." The consecrated "faithful" are thus responsively continued forever to worship "in spirit and in truth,"[1] and so worthly endued as "priests" to assist in safe-guarding and perpetuating inviolate the Christian church as the Redemptional institution primarily and finally paramount. For, Jesus Christ died not as a Redeemer merely to abolish "sin" in the abstract, to succor a sinner here and to protect a saint there, but vicariously to "obtain a people, a church, a holy communion, perfectly inherent in Him so that He and they constitute one body" in time and for eternity.[2]

Religiously, therefore, it becomes of vital importance,— most significant, indeed, to every student of Christianity,

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[1]Man's goodness is in direct proportion to his habitual responsiveness to the "true and good." It consists in the "faith"-direction of the will to social objects determined for it by that truth and goodness, operating in the person willing to be uplifted and sanctified.

[2]Atonement is in the world as a humanly-healing, divinely-harmonizing power to man.

to "note well" how intimate are the relations which every quasi-Christian institution nominally sustains to the Christian church herself. Christianity, historically, of a morally sentimental[1] and aggregationally social — civilizing force, is therefore "in methods to work by idealism, not by agitation,— as a regenerating influence, not as a movement of reform." Along these same lines Christianity can hope for success only to the extent and the degree of harmony in which it inwardly patterns after and firmly adheres to the Christo-centric,—pivotally quickening Life-force of the Christian church; for, it is the militant Church alone which provides the meeting-place between "the divine" and "the human" on the "field" of history.[2] The Church Universal, although ever face to face with "principalities and powers of darkness," is nevertheless triumphantly and ideally continued. Indeed for over a thousand years, she has time and again been appealed to

[1]Sentiment is a necessity in moderation; in excess it poisons, for it destroys vision, truth and prudence.

[2]This is possible for such Christian denominations as do not expend all their energies merely to exist, and that are not infallible in their own opinion. For either class there is nothing available, neither time nor opportunity for Christian progress and development. There are, in fact, no retail beliefs, no religious sectarianism nor parochial independence in genuine Christianity.

as the sovereign arbiter, to decide in favor of "peace on earth, good will to men" among the most advanced and aggressive of the nations.[1]

Therefore, it is to the Church only, that Christianity owes its actual existence, progress and re-affirming victories. The Christian church's re-assuring exactions and corporate efficiency account also for her having the custody of the "means of grace" and the consequent "promise" of the all-determining succor of the Holy Spirit. She alone in fact experiences, mediates and carries on successfully the "salvation"-work of deliverance and conservation, but only among such in the flesh as are swayed by faith and redemptionally of that holy generation of men, women and children saved through "the death of our Lord, organized in Him and glorified in bodily conformity with Him."

Ever since the day of Pentecost, the Church, conscious

[1]Those of the nations only which are dying politically in order to socially resuscitate under the Gospel administrations of the Church allied with all the races of the earth — "the white, from the Aryan plateau; the yellow, from the prehistoric fields of ancient Chaldea; the black, from the unknown lands of the Biblical Kush; the brown, from the tropical islands of the ocean, the survivors of the sunken continent of Lemuria; the red, from the volcano-lighted abodes of the Incas, from the sacrificial altars of the Aztecs, and from the mountains and the valleys over which Hiawatha strode in his magical moccasins."

of her incarnation life and incarnation perfection, has been augmenting through the congregation of Saints to whom "the Gospel is rightly taught and the Sacraments are rightly administered. These two, and these alone, are the objective, visible insignia whereby the presence of the invisible Church may be unfailingly recognized; and that particular church which comes nearest to rightly teaching the Gospel and rightly administering the Sacraments has the best title to being the purest representative of the true Communion of Saints on earth. Whether its membership is large or small, whether it is part of the unbroken trunk of 'ecclesiastical succession' growing out of the Church of the apostles, whether it has an episcopal, presbyterial, or congregational form of government, whether its mode of worship is liturgical or non-liturgical, whether it baptizes by immersion or sprinkling, or administers the Lord's Supper with the bread or the wafer, does not affect its title in the least."

Free, temperamentally, the Christian church is, therefore, of the "faith"-seeding which always puts Life into the soil into which it is cast, and so causes her to increase and mediate forever. Yea, she is of that unending resurrection Life incarnate which, in its reverence, adoration and worship spontaneously, through the constant growth

of sacred multitudes under whatsoever time-conditions, always magnifies the Father's love and the Christ crucified. By personal participation in all of which there is "laid up" ultimately, for the Samaritan-like as a reward, the most precious of crowns, in the celestial Kingdom of everlasting "wonder, love and praise."

CHAPTER IV.

Social Problems and Their Solutions.

Sociologically, the signs of the times indicate that the twentieth century stands upon the threshold of what promises to become an epoch-making era of the world's history. Its Christological interpretations of social phenomena, in terms of psychical activities and corporate adjustments, are bringing it, through the Church, to the turning of the ways, where the transition-dawn in modern countries is leading toward mid-day brightness. All the world has been set thinking about life[1] according to the requirements of friendship,[2] the duties of Christian equity and the promptings of sympathy. In general there is, among the nations, as never before, an expansion of energies along the lines of "righteousness" and "peace." The most enlightened of them are beginning to realize

[1]The Middle Ages held the image of death constantly before humanity, and consequently taught it to think in terms of death; but the present age is beginning to think in terms of life and brotherly love.

[2]The laws of friendship are great, austere and eternal,— of one web with the laws of nature and of morals.

that there is no predestinating of people to Heaven or reprobating them to Hell, independent of the laws of the Creator's sanction. The day of consequent "conservation" and "salvage" has therefore begun. Conscious of the force of external circumstances and the result of internal power, the truly Christianized among them are desirous of founding a new social order transcending all merely natural limits and aiming to embrace the entire human family.[1]

To effect practically, however, such a beatific transformation of administrative ideals among the nations, there must be on their part:— first, a thoughtful study of man's endowments regarding his social nature and eternal being;[2] and secondly, a thorough application of these to interests and affiliations institutional which constitute society,[3] static and dynamic. Especially is it through the qualifying instrumentality of the latter that man actually comes into a conscious possession, not only of that which

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[1]In the divinely arranged social order it is: worship, trust, bread; and not as the Tempter in the wilderness and some socialists of modern times affirm: bread, trust, worship. In fact, all human devices for social betterment not based upon God's Word, are as futile as they are presumptuous,— at best, melancholy egotism.

[2]See Frontispiece Chart under "Social."

[3]The divisions of humanly-originated organizations only tend to de-personalize all services, and so make them duties rather than ministrations.

individually is by nature racially essential to him, but also of that which socially is by nature governmentally essential to him: Here, as group-regulatives which are centered in external compacts in which they rest, and thus humanly and divinely have their origin in the sacred bonds of marriage which, by effecting "the state of matrimony," necessitate and demand sociological arrangement and adjustment organically,[1] for all concerned, from those united in holy wedlock to the families and their kin with which each husband and wife is connected.[2] Even to the offspring in each of the respective groups, in ever widening circles,— even to the world at large, the character and the influence of this socially divine arrangement becomes of incalculable value throughout not only time but also eternity. "Jehovah was always the God of organized society and not of a disconnected mass of individuals."

Thus it is that the individual needs of man socially

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[1]Modern science of "economics" "subordinates man to wealth; assumes that wealth includes the satisfaction of all human desires, even while confining itself to those material things and corporeal services which minister chiefly to the vanities of the lower nature; practically raises wealth, so understood, to the rank of an end in itself; and by exclusively dwelling on it, encourages the delusion that it is the chief end of life."

[2]In the Kingdom of Heaven there is "neither marrying nor giving in marriage"; because it is a Kingdom of "regeneration" instead of generation conjugal.

become component parts of compacts and communities which are divinely united and sanctified through a pre-ordained eternal order:[1] And this is effected through outward laws and inward rules which are personally responsive and expressive,— become matrimonially preservative of man's correlatively implanted possibilities as well as liberty of choice[2] in alliances which meet every situation of life, and make possible all Gospel privileges.[3] Obviously, it is therefore with these corporate life-factors of human existence,— their expansion and their application that Christian sociology in particular has to treat from an ethico-religious view-point from which God is seen as the Centre and man, as His second, occupies the most conspicuous place among His creatures:[4]— This is the case because of the additional distinction which peculiarly is

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[1]Like biology and psychology, so sociology usually begins its investigations with observation; and concludes them with deductive interpretations and confirmations.

[2]Social values are the grounds of social choice. They responsively determine the social will in so far as its action is deliberate.

[3]It is through the humanity of Christ that man is enabled to identify God-service with man-service: "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto Me." Matt. 25:40.

[4]It is through the personal activity of the "correlative" life-breath; owned in common by men, that what is generally serviceable must be constructed sociologically through "faith," before the advent of Christian socializing will have truly dawned.

his in possessing a "will" which is self-acting and self-guiding, and so reciprocally pronounces him divinely independent of every "cause and effect" influence.[1] This is also the supreme impulse of man's Ego which, in connection with subordinate choices and executive volitions, dominates and uses his body,— in fact whose body, it is which, under "grace," becomes of vital and fundamental importance sociologically to mankind, in interests and concerns conducive to corporate happiness and well-being possible only through the State and the Church. These are jointly equipped as institutions to become parties to ever-widening world movements which, in their obligations and services, as to purpose and destiny, are universal and far greater than either or both combined; namely: Humanity,— because of the relation and alliances which correlatively and religiously exist between man and his fellow man and God.[2] Respectively, these are due, first,

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[1]The law of "cause and effect" however well it may apply in physics, has no power in ethics. For no external motives compel or necessarily determine the will of man. In fact, all scientific recognition of "cause," whilst it is of an educative efficacy, yet, it only furnishes at best a solitary half-way inn to the inquiring mind seeking absolute knowledge. And, as to "effect," here "no natural effect ever owns a natural cause." For, an "effect" invariably demands a spiritual cause, a supernatural origin.

[2]Religion alone raises man above the perplexities of immediate existence, and this, because she was created a spiritual force.

to the relations and alliances which men maintain ideally with their God and Preserver; secondly, to the relations and alliances which pertain socially to such as are united in "holy wedlock" and to its consequent offspring, and these again in their relations with the families of their connection; these once more with those of other kinships[1] in ever-widening circles; thirdly, because of the relations and alliances which exist between all such and similar corporate groups in the nation, and finally all combined numerically to include the entire human race.

Marvelous possibilities are these unto all of mankind that through "faith" are privileged as "co-laborers" to behold, in the blessed "visions" of the present Christian federations,[2] the rewards of reciprocal joys stored away in the future for the "faithful" of every generation and all ages. And this is accomplished by an administrative process ethico-religious,[3] along communistic lines, which formulates for all concerned, in precepts what custom finally causes to be enacted into laws; and so by virtues

[1]Normal kinship generates first a sense of obligation and finally a genuine fellow-feeling and sympathy. The reciprocal foundation of divine relationship is worship.

[2]Moral worth is determined by the faithfulness and devotion with which a person fulfills his mission and becomes beneficent, not from inclination merely but from a sense of duty and gratitude.

[3]It is the ethico-religious side of man's nature which responsively develops what is of social and spiritual value to man.

and "godliness" on their part, through "good works"[1] inseparably indicates that which is of personal conduct and worth, not only moral but also religious. Through the scrupulous enforcement of all of these social laws, there is constructed consequently, an incremental organism of a "divine" order in which are circumscribed and defined the relations and alliances existing between parents and other parents, between each group and similar groups, and ultimately between all composing the sum of groups which, administratively coöperating, effect an ingrafting and an outflowing which are productive of a sociological consciousness, pointing out ethical observances and religious duties by which man responsively works out, under God, his own destiny.[2] All this depends upon the efficiency of the "means"[3] applied and the efficacy of the methods employed, in blending harmoniously with God's pleasure, the cycles of time and the successive races through which "history repeats itself."

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[1]Faith has its complement in "good works" which are interpretative as well as co-operative.

[2]The result of minimizing the importance of the "ministry" and the "sacraments" has been the dethronement of the Church from the position of a Divine institution to the level of a merely human society or organization.

[3]All "means," in a broad sense, are really the beginning of definiteness,— ethically, of consequences.

Therefore, since that only which has a Divine purpose, can become Christian, and consequently has its birth and efficiency, sanctity and permanency in and through Christ Jesus, His Church on earth and her sacred ordinances, why wonder that her very Head, the same Person of the Trinity Who, as the Creator, "spoke the world into existence," completed and climaxed the same by the edict: "Let Us make man," and afterwards announced Himself as the eternal "I am,"— should also "in the fulness of time" personally appear in the "flesh" and be present as a participant and witness at "the marriage feast" in Cana of Galilee,— where He too began His ministry, and also proclaimed Himself "the Redeemer of the world?" He thus encouraged and solemnized "love" and "faith" made nuptially incarnate, and so re-affirmed that "man liveth not by bread alone,"[1]— but by complying with and doing the will of God and keeping His commandments.[2] Accordingly, He subsequently demonstrated likewise, that existence and success of a "nation consisteth not in the abundance of things" which it produces and possesses,

[1]Individualism forgets law; institutionalism forgets grace.

[2]The idea of social "good" is an advantage not peculiar to man himself, but beneficial for him, as a member of a community. It is an arrangement of life or habit of action or application of the forces and products even of nature, calculated to contribute to a common well-being.

but in the way nations actually live equitably and fraternally, and so in Christian charity assist with "faith" and through "righteousness"[1] in the establishment of the "Kingdom"[2] in which every vestige of family and of national and racial distinctions shall disappear forever.[3] In this blessed Kingdom, the most active and truly useful in the service of Christ and "immortal-souls" will be not only those that are baptized[4] in the name of Jesus, and thereby stand no longer in the "First Adam"; but also those that are regular and true partakers of the sacrament of the altar, and are thereby visibly recognized by and bodily united with Christ, the "Second Adam." Thus did the incarnation of Christ Jesus for mankind, bring the

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[1]"As applied to men, 'righteousness' specially denotes a disposition for action which takes the will of God as its supreme norm."

[2]" 'By the Kingdom of God' Jesus meant an ideal social order in which the relation of men to God is that of sons, and therefore to each other is that of brothers."

[3]Fraternity is a socially enforced regard for a common humanity.

[4]Baptism dedicates each child to God's service. It is through Baptism and the gift of "faith," together operative in and with the Holy Spirit, that the baptized child is grafted into that "Body" built up in the world and called the Christian church. Gal. 3:27; Eph. 4:1-6.

old world to an end and the new Messianically to its birth.[1]

That a democracy of Christian citizens of the type described above invariably prove themselves the most valuable assets of any nation is incontrovertible. Particularly is this assertion applicable to a nation consisting of a "free people," as in the United States, embracing, as our country does, people of every class and kind of the human race from every quarter of the habitable globe. Nor is this because these United States are, geographically, particularly favored with an exceptional climate, with a more highly productive soil, and inexhaustible mineral treasures, for many other nations are no less favored in these respects; but it is especially because, in addition, her shores are projected into and encompassed by the greatest oceans and not a few of the most important seas, gulfs and bays, and include some of the finest har-

[1] "There is only one kind of surplus-value which Christ sanctions, —yes, promises; and that is spiritual surplus-value, where he that reapeth receiveth the wages and gathereth fruit unto life eternal. This is the kind of surplus-value or 'unearned increment' which accrues to those that do service of the Kingdom, in which two talents produce five and five produce ten. 'Ye cannot,' we are told, 'serve God and mammon.' 'Therefore . . . be not anxious' concerning 'what ye shall eat, drink, or put on' . . . 'For after all these things do the Gentiles seek; for your Heavenly Father knoweth that ye have need of all these things.' "

bors of the world, on both the Atlantic and Pacific coasts. Our country is, through them, brought into touch, nationally, commercially and industrially, with the majority of the world's inhabitants. These facts account at the same time for the reason that the problems of sociology[1] as a living science will, it is expected, find practical solution, democratically, in the United States of North America,— because of her unique and unparalleled racial composition and dissimilarity of her population, civically and religiously considered, from all other nations. Therefore, it behooves every social philosopher here to take heed lest he place himself in the position of the man who is trying to discover the course or end of a stream by following it from its source, but failing to observe the influence of confluent or contributory streams.

The United States, as a government founded not by conquerors or by a superior class, but by representatives of the massed force of "the common people," "derives its authority, not only in the abstract, but also in actual fact, from the popular will; and so the obvious method of attempting to shape the character of society, and to discipline the nation, is to apply Christian influence to the

[1]See Frontispiece Chart under "Social."

very source of the nation's power and authority; that is, to the wills and consciences of the people" themselves.[1] Auxiliaries to this result will be found in the early training of the thought and will, the inculcation of reverence for religion on the part of the colonists,[2] the devotional and patriotic spirit of their descendants, and the liberty-loving and freedom-seeking immigrant-multitudes who have come, and who are constantly coming, to its shores. To our forefathers the family was the most sacred of all institutions,[3] the first social unit and the source of the Church and State alike, both as to the consciousness of the scope of national activities and of ecclesiastical independence,— the relationships of parents and children typifying the union of God and humanity.

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[1]The most influential nations of the world are those that follow most closely, and believe most thoroughly, the teachings of the Bible, which, however, know nothing of a government that is based on the free consent of "the governed,"— no more than is a cultured Christian mind dependent upon, or in need of the consent, of the lower faculties.

[2]The democracies of Colonial America,—"not the factory and the mart, but the Church, the common school, and the freeman's meeting, were the real centres of social activity. The topics of discussion were not the price of stocks and the interest on bonds, but the rights of man and the problems of destiny."

[3]State subsidies for indigent motherhood, and State pensions for dependent, worthy mothers, as advocated by some humanitarians, would be an effective defense of the integrity of the home against the attacks to which it is subjected by modern economic conditions.

Only to the influence of the Christian church, whose Divine efficiency and moral standing have ever been bound up for weal or woe with the general social welfare, men everywhere are accordingly forced to look primarily for an "uplift" aggregationally, in order to become eventually an integral part of the "Kingdom of God."[1] Hence, through the enthronement in the hearts and wills of men[2] of the Christ-principles of "righteousness" and "loyalty" which reciprocally make for sympathy and sacrifice,[3]— the infiniting love of social equality and "faithfulness" which identify self with the neighbor, through the regard for the ethics of social integrity which renders just every industrial transaction, and by the standardization of ideals of social efficiency, honor and purity, whereby are exterminated all social evils, are evolved and made permanent true patriotism and good citizenship.

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[1]"The Kingdom of God is the gradual organization of society in accordance with the supreme principle of love, in which every man will receive according to his need and will serve according to his capacity, and in which the great truths of 'God's Fatherhood and man's brotherhood' will be actually realized."

[2]To the heart belongs the conception of "the conscious, spiritual activity of man." In the latter resides the mind or inner man, also the reasoning power of man. Mark 2:8; 7:21. ff. Matt. 5:28; John 14:1, 27; 16:6, 22; Luke 21:34; Matt. 6:21.

[3]Sacrifice is but the negative side of Christian fidelity in loyal service.

But real progress on the part of man as to performances, is not made here responsively under "grace" in social groups, single and aggregational, until there is a telic evolution of spiritual consciousness according to a divinely fixed Christian order of society which first really and truly furnishes the required frame, the setting and the channel for human endeavors lasting, endearing and worthy.[1] Therefore as to interests and ideal-concerns, such a community-order is institutionally responsible, not so much individually for right motives as for right actions socially vital and real between a people affecting others in various ways redemptionally;— through a "kind of collective mind evincing itself in living ideals,[2] conventions, dogmas, institutions, and religious sentiments which are more or less happily adapted to the task of safe-guarding the collective from the ravages of egoism" and "self-interest" and every other pleasure-regarding or hedonic philosophy; and which thenceforth, in all seriousness suggests to logically thinking minds the question above all else today, when Christianity has the ear of humanity:— Is

[1]Christian society as a concrete group of phenomena, is not a physical organism, but its parts — members, if parts it has, are incarnated, psychical relations consciously held together by spiritual comprehension, sympathy and concerns of "faith."

[2]Whatever is dynamic must be desired if beneficent,— must be due to right motives,— must be a product of good will ideals.

there any real community need for more than one comprehensive moral and religious system of sociology?[1] Such an arrangement, as a system of equalizing and sharing,— in "like-mindedness" recognizes but one goal and but one divinely standardized corporate and administrative ideal which embraces every "correlative" human tie, every consequent normal duty and all rightful obligations to God and man.[2]

Obviously, of all "ologies" that are, and should continue to exist, of primary importance and eternal use socially to man, next to sacred theology comes,— indissolubly is connected therewith, the science of Christian sociology which alone fulfils its formative function. It is Christian sociology that posits theology to its own perception. Incrementally, Christian sociology provides man with a copulative identity to his own spiritual consciousness organically through "regeneration" which, as a principle of Divine administration requires, that every person born into the world is placed here to become a reformer

[1]See Frontispiece Chart under "Social."

[2]At "the judgment," the reward will not be for those that have successfully turned earth into a so-called paradise, but for those that have striven to alleviate its miseries,— that have fought a desperate battle against the overwhelming forces of evil. In such a conflict their spiritual personality is created and deepened, the union with God through "faith" strengthened, and their place in the transcendent order determined.

by example in character and by "good works."[1] Yea, it is thus that Christian sociology exists for man scientifically by the reciprocal forces it promotes corporately for the "uplift" and "salvation" of the whole human race in life and destiny, according to the Word and will of God.[2]

That the Christian church institutionally has arrived at a stage of "specialization" in her development, concerns and sympathies, and is thus fitted and free, as never before, for a larger social mission, is being felt and acknowledged on every hand. A consequent awakening is therefore noticeable among the nations generally,— most of them are ready to concede that only "the religious and educational forces in their totality are the real powers which constitute the State."[3] Responsive forces truly,

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[1]"The sermon on the Mount and other sayings of Jesus contain a certain higher something,— completer recognition of the inner element of goodness and the positive side of individual obligation; the exhortation to let one's light shine, and not to limit self to passive endurance of wrong, or to dependence on charity, but to recognize the fact that each one is to be a guide to his fellows, and that he must so purify himself in nobility of character that he shall lead not into error, but into truth. Here are gathered up the elements of the highest ethical character, perfect self-mastery, enlightened self-help, and complete sympathy with human environment."

[2]The logic of Christian faith sociologically, in its responsive conclusions, leads to unconditional acceptance and active propagation of its doctrines.

[3]The primary purpose of the State was to perfect social integration.

are these socially which, the roll of the Christian centuries only serves to establish by expansion, through the multiplication of Christian homes and "missionary stations" in the world at large. Indeed, a sacred mission is this which is accomplished only by those who are spiritually united and socially set apart specially, by conscious visible limits in the home and the Church. Both are separated by the exclusion of others from without: the one by union of interests and blessings and mutual aid from within; the other, by Divine authority and in love,— one by organization with manifoldness of members and relations and affections. There is authority here of both the father in the home and the pastor in the Church:[1] through both of them is further wrought out the unity of "love," represented in all its possible relations and workings and flowings, from the very creation of the first man, upward through the centuries, for the happiness[2] of mankind, and emanating from the one unfailing source, the mother true and regal.[3] Hence, it is for the social well-being of every

[1]See Appended Notes, No. 8.

[2]As a resultant of an action direct, positive and real —"happiness" to unregenerate persons, is merely an inner state of pleasurable social sensibilities gratified.

[3]Of all kinds of altruism the mother's was no doubt the earliest, — the source from which all other kinds were slowly derived and developed.

individual and every community that all the members connected with both the home and the Church, in judging of their character by means of conduct and personal worth, shall constantly refer these to divinely fixed standards outside of themselves: Whereby they are further trained and fully brought in accordance with the first principles of Christianity, in the knowledge of what constitutes primarily individual duty, personal responsibility and loyalty to God and fellow-man.

But, in order to apply effectively the foregoing principles to that which tends organically[1] to the redemption of the human race, individually and aggregationally, too much dependence must not be placed, for its first social impetus, towards reformation or revolution responsively, upon the influence of the home individually, however good; but rather upon the proper ministrations of the Church congregate and differentiating, embracing as she does, all that binds earth and Heaven as one.[2] For it is through these instituted adjusting ordinances of the

[1]Organization here means a place for everyone, and everyone in his place. What a track is to a locomotive, organization becomes to society.

[2]The true spirit of obedience is the spirit of love. Love is the most obedient thing in the world. It is also the greatest worker, and it will accomplish more for man's happiness than all other agencies combined.

Church socially crowned and perfected organically through "love"[1] under the influence of the Holy Spirit, that man's natural faculties and endowments are changed spiritually into heavenly powers and gifts. This is done chiefly through the "engrafted Word" which, in the faithful heart, as the primary source of all affections and loyalty, sympathetically infuses the purest and holiest of impulses[2] of "goodwill" in the midst of life's endless conflicts and experiences. Consequently, there is but one possible common hope of a general world evolution and revolution along sociological lines; and this is through the medium of the Church above all other institutions, as the "centre and soul" of all social reformations and national revolutions. She, therefore, should be permitted loyally to stand unhampered, in the forefront and lead in all human concerns, as Providence intended her to fulfill her mission always and everywhere.

A most unique and signal position indeed is that which the Christian church rightfully occupies in the midst of

[1]Love is expressed through the heart; and to make room in our consciousness for God-love, we must exercise that faculty. On the human side, our love is developed through family and friendship relations; but in "regeneration" we set up, through "grace," love activity upon the idea of "newness of life." This sets into "faith"-action certain spiritual powers which open the way to consciousness of a Supreme Being.

[2]Impulses are motive powers.

the social doings of the people and governments of the world. She is the sole dispenser institutionally of gifts and treasures eternal which are in themselves of service and profit only through the "communion"-ties which infinitely bind,— bind always and forever, all faithful human hearts[1] in interests and happiness temporal and eternal: Through "the affections" from motives binding, individually using and sociologically appropriating whatever is divinely conferred and assured through the "means of grace" to quicken and emphasize anew the "correlative" gifts and spiritual privileges of the "First Adam" which have been continued and are the cause of man's existence and possible redemption. This holy condition of affairs also bespeaks for him everlastingly a peculiar sphere of activity and right of acquisition socially, with provisions and rewards, according to the ethico-religious[2] application which he makes of these ideally and potentially. The latter are again operative and become of real worth only after synthetically engaging the motives which are dynamic agents co-ordinate with the affections and developmentally generate proper "desires" which in their

[1]See Appended Notes, No. 9.

[2]Every ethico-religious act socially faces both inwards and outwards: it belongs to the transcendent world and to the visible; it has a soul and body and in value the last is perishable and the first imperishable.

natural state even create the mighty force in the animal world including the human family, and so constitute the genetic initiative:— Essentially psychical, they become the bond which unites sociology closely with psychology.[1]

Yet, withal these sociological combinations — natural qualifications intended only for man's happiness and well-being, when not permitted ethico-religiously to stimulate and arouse spiritual enthusiasm but instead are irreligiously and selfishly disregarded and carnally perverted,[2] prove of no avail; for there is left nothing but the "animal man" still in control with no character or spiritual or social uplift possible. As a result personally there is but the fruitage of a cold-hearted unconcern and egotism which for the want of ethical objective ideals cause heart-rending scenes of disappointment, the blackness of melancholy and frequently the madness of suicide.

This latter attitude is the most pitiable condition possible into which any person can fall, when he so stultifies himself as to disregard his moral obligations,[3] and even prove faithless to his marriage vows:— Invariably there

[1]The normal person always aspires to, and is interested in, that which is precious and ennobling.

[2]"Love wholly engrossed with self is not rational love."

[3]To the human mind affections were not given as objects of reflection, but as impulses which elevate it to attend worthily to what it is called upon to perform.

follow self-superinduced psychical interferences causing imperfections which not only affect man's intellectual faculties,[1] but also in consequence by their non-use and diminution in efficiency, handicap him morally and religiously in the performances of his duties to self and neighbor. Thus the latter state becomes more desperate than the first, because of the malign influences exercised by all such persons, recreant to their trust, over every morally weak member in the community in which they live, and because of their reprobate example, further cause the prevention of the dissemination of principles divine and the advocacy of reforms religious calling for piety and honesty, veracity and benevolence.

Apparently, all such social culprits[2] are as a class wilfully ignoring the fact that they are spiritual beings and not members of the brute creation. How willing, therefore, should all persons seeking "happiness" be to follow the ethico-religious promptings of "the affections" and "duty" whenever opportunity offers. For, it is by these most peculiarly human endowments and gifts, that they in "love" are taught to check and govern themselves as

[1] "The affections" alone articulate the solid bony framework of that which constitutes social order.

[2] "Ethics" renders impossible the enclosure of man within the web of his own small self.

beings personally responsible,— as beings whose associational existence or survival are dependent upon "the affections" and "loyalty" of each individual forever under the control of an immortal soul ceaselessly extending its beneficent functions "until sympathy[1] includes all men in the fellowship of good will":— Only when these are spiritually "renewed,"— normally thus qualified to have an intelligent concern for persons, do they in persons only and wholly find their end and aim.[2] Yea, through their outgoing ethical grasp and "religious" goodwill, society itself first receives its Christian color of joy and its Heavenly strength of use,[3] and so works out the Divine will in a holy order upon humanity. Truly, the conditioning law of the "survival of the fittest" is here exemplified fully under Grace and Mercy.

Owing to the previously mentioned self-regulating reciprocal influence of the affections which, when operative sympathetically, are causing social transformations

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[1]Sympathy is an affection capable of union with all others, because of a peculiar ethico-religious constitution; and, therefore, of primary importance. "Many acts of devotion and of heroic self-sacrifice are due to a sympathy as instinctive as it is elementary."

[2]Conduct does not possess an ethical character unless it proceeds from a free decision and manifests a spiritual life.

[3]"The thrill of fellow-feeling suggests to the thoughtful mind some hidden bond between 'me' and 'thee.'"

and interests affecting man's well-being,[1] there are in modern times a significance and sacredness ascribed to human life never observed before.[2] Especially is this the case since Christian society has awakened to the fact that man is the only divine being endowed with a "reasonable soul" capable of spiritual development. Consequently, physically also, by virtue of his visible, corporeal form, he naturally aims, through society,[3] at something infinitely higher and more sacred than do animals controlled simply by instinct and united by purely circumstantial and

[1]"Sympathy really means feeling not for people but with people. It means the capacity to put yourself with your power of thought, your knowledge of the other side, your freedom from their personal bias into a similar position to theirs and analysing it, seeing what they see, feeling what they feel, and understanding as they cannot. It is being glad with them as well as sorry." Of course, it "takes it out of us" to sympathize.

[2]It is the "collective manifestation of sympathy which fixes the legal status of the feeble and the defective classes, and determines the plane of comfort they shall enjoy at public expense. Moreover, it authoritatively oversees all discipline and subordination. . . . Nor is sympathy without its service to the economic organization. It smooths daily intercourse, binds together the members of an industrial group, and helps to keep men to the one performance of their appointed tasks."

[3]Thus "as you are a part of humanity, its prosperity is your prosperity, and its sufferings are your sufferings. If you do that which is good for humanity, you do good for yourself; but if you do that which is injurious to it, you inflict an injury upon yourself. A flourishing humanity is your paradise; a decaying humanity, your hell."

"economic" bonds, such as we observe in a communion of ants or bees, of beavers or prairie dogs. Society is therefore meant to be for man a structure rather than a growth. It is intended to span the gulf between purposes individual and objects which are social,— to be the bridge between activities on both sides; and so become the highway of all human achievement. In this way is formed a social "channel of manifold divine teachings which by means of principles of imitation and sympathy and obedience, train the individual man, woman and child whether they will or not," in ethico-religious knowledge. "So it is actually a school, in reference to the faculty of man's nature called reason. Again, with reference to the conscience, society is to each man a prohibitionary institution,[1] one that exercises in manifold ways the first of his moral powers, the sense of responsibility. And so in reference to his affections, society is a home, a natural place of training, in which the heart is taught in a congenial atmosphere, to expand with love and sympathy and respect and kindness, and all other feelings that tend to our neighbor's good, and seek it mainly and rejoice in it, and so by blessing him do, in a reflex manner, bless ourselves.[2] When

[1]See Frontispiece Chart, under "conscience" and "society."

[2]Love is a spiritual expression of innermost fellowship.

the affections are directed exclusively towards the person or individual without respect to the advantages that may come from the affections, then so far are they pure and noble.[1] He that has friendship and love towards any individual must keep altogether out of thought the benefits he may derive from him in consequence of that love. If once the thought of these benefits be mixed in with this affection and calculated upon, then desire takes gradually the place of affection which becomes decayed and which may perish utterly."

This is equally true of "the child in respect to the parent and the parent in respect to the child. Nature tells us that filial love should be directed to the parent as parent, and the moment the child begins to think of loving because of benefits or advantages,— of measuring its love by these advantages and weighing so much of the one against so much of the other, just so soon does affection depart, being adulterated with desire. So with the father towards the child: parental affection, if mixed with thoughts of benefit is alloyed and changed into something else that is not affection but is selfishness and calculation. And so of the husband towards the wife, of the betrothed or engaged towards one another."

[1]The spiritually benevolent affections are among the richest sources of personal happiness.

These truths explain the inability of man as a social being to live, normally, "unto himself."[1] For every human heart is endowed with the faculty of adaptation implying concern, which latter is fully expressed through sympathy as an "interlocking" medium, abiding in the completion corporately of everything humanly necessary unto man's well-being. Thus it is through sympathy, as the "realizing sense" of harmonious responsibilities, that the affections are socially enabled to accomplish that which becomes, to congregate society, governmentally worthy and lasting. But this is true only when sympathy is conceived and applied as the "harmony of the affections" which cause to "ensue" effects "that come from no mental power or conscious effort of the mind, but from an instinctive 'harmony' of that power we have called the 'heart.'" The latter again, if spiritually true to itself,— its seeking cravings and wrestling yearnings, etc., also becomes the only reliable guide and divine mentor to society, pure and permanent.

This statement applies not only to that which vitally and sympathetically appeals to the senses,— to "rejoice with them who do rejoice, and weep with them who weep,"

[1]The normally-organized, spiritual-minded person returns to society with usury, the gifts with which he has been by society endowed.

but also to that which powerfully gives expression to the psychological:— individually discerns the inner tones, tempers and powers of oneself, and sociologically also enters into the emotions[1] and concerns of fellow-beings to share vicariously. It is thus that the affections plus sympathy, morally,[2] ethically and religiously affect that vital and abiding harmony and adjustment in the body of society by which one heart is linked to another, and the needs of the one are supplied by the other:[3] Hence, "the oneness of the human race shall not be by the oneness of aggregation by which the sands make up a bank of sand;

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[1]Emotions enliven as long as they excite admiration only; but they quickly enfeeble us if they produce sympathy with an unworthy object to the extent of succumbing to any temptation to do evil.

[2]One's "morality does not make us social beings any more than the foundation of a house makes the house; any more than the shell of a nut makes the nut; in short, any more than the mother makes the child." For, morality simply expresses the sentiment one has of his own natural absoluteness, the feeling one has of a selfhood strictly independent of every other person. This accounts for Christ's antagonism to the Phariseeism of his day. See Appended Notes, No. 9, Note 1.

[3]Affections and emotions of love and hate, fear and hope,— yearnings, longings, ambitions and aspirations, are all through desire, and are embodied in two words, impulse and motive.

it shall rather be the oneness of vital organization, by which the particulars of the human body through sympathy are one by vital force and vital harmony."

Conversely, when man stands apart from human contact, social protection and environmental harmony, misery clearly dominates. Such isolation places him and Nature face to face, apart from the sheltering social influences and blessings of the family, the State and the Church, and he certainly has a thousand fold more unhappiness than pleasure. For the real worth of every human life consists not in separate existence but altogether in the coöperative identification[1] of its interests with the interests and concerns of others. Thus, "he who clings to self is his own enemy, and is surrounded by enemies. He who relinquishes self is his own savior and is surrounded by friends like a protecting wall. Before the divine radiance of a pure heart, all darkness vanishes and clouds melt away, and he who has conquered self has conquered the universe. . . . He who walks, aided by the staff of Faith,[2] the highways of self-sacrifice, will assuredly achieve the

[1]Christian co-operation is the ethical keynote to social betterment.

[2]Faith is of an appropriation which carries a synthesis and an ascent of man's own responsive nature as well as a personal advancement and a spiritually lofty elevation within itself.

highest prosperity, and will reap abounding and enduring joy and bliss."[1] Obviously, these facts are all-significant to man as a rational social being; doubly so, when one knows that even the material universe, for its very existence as well as service, is no less dependent upon correct relations between all the "heavenly bodies" with each other.

But, it is only after sympathy through the affections has passed from its psychically emotional stages to "the habit" stage[2] of service due to God, "brother man" and self, that it first responsively becomes of actual importance and real usefulness to society. For this reason reforms effected through sympathy are the most thorough and lasting of all reforms, particularly in those cases in which the current of sympathy flows strong and deep in the repetition of actions until they become habits: Social activities thus systematized, reciprocally increasing in energy, grow into customs, as rivers flow in natural channels. "The channel of habit is formed by the stream

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[1]The Apostle St. Paul was greatest in his religious fervor and in his aspirations after righteousness.

[2]Habit becomes effectually ingrained in us only in proportion to the frequency of the repetition of an act. Reflex action does the rest. Habit has been called "second nature"; although we cannot change our nature, we can change and elevate our aims. Ethically, habit becomes a responsive, mechanized tendency.

of activity, and then guides the stream. The deepening channel, cut by the continued flow, makes it increasingly difficult to turn the stream from the wonted course. That is, a habit once acquired is self-perpetuating, so that only extraordinary conditions can turn the stream of activity into a new channel.

"Small increase in knowledge of moral" and religious "truth is usually insufficient to modify an established habit. Increasing . . . light, however, causes uneasiness, until it becomes clear, at length, that we are in possession of . . . truth which demands a change in our lives. Then there is apt to be more or less of a struggle, the issue of which is either the triumph of the habit and the deterioration of character, or the breaking up of the old habit of doing or not doing, and an expression of the new light in a new life with changed activities. This process is repeated, over and over, so that moral and religious growth usually shows a series of changes more or less cataclysmal. Because this is true of the individual, it is also true of society, its inherent customs become the confirmed habits of its members. New lights meet first with indifference and then with opposition. Increasing light causes increasing uneasiness, until at length a change more or less revolutionary transforms society."

All these changes, if meant to be continued and permanent as socially Christian, must be founded on voluntary obedience to the law of love referred to in lieu of God's promises. There is but one way in which this can be accomplished; namely: By "the spirit"[1] of man, as "individuated" by his body, through which he, by faith initiatively and reciprocally, is enabled to exercise sympathy and loyalty under the guidance of the Holy Spirit and through the efficacious energy and illuminating power of the "Word,"— only and wholly through the "Word made flesh." Which "Word" is lived out reciprocally, experienced and expressed associationally in personal adherence to and by participation in fellowship at the altar,[2] by which all partakers are spiritually joined to and visibly incorporated with the "communion of saints" fast taking possession of the world.

It is, therefore, here that all spontaneous love is truly assimilated and conjoined through the affections with sympathy responsive, which loyally again, when further

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[1]See Appended Notes, Nos. 7 and 8.

[2]The sacraments of the Church have three correlative elements: the Divine words of institution, the visible earthly means and heavenly redemption-gifts. In the Lord's Supper it is "only when the bread is taken and eaten and the wine is taken and drunk,— and not before or afterwards, that the promise of the bodily presence belongs."

focalized and ultimately standardized sociologically, demand a self-mastery and Christian consistency projected by habits in conduct uniform and worthy.[1] All this is possible through the quickening knowledge and authoritative wisdom of the Church of Jesus Christ, which also charge her with the responsibility of using her position and power civically even, whenever necessary.[2] It is thus that the Church corporately becomes disciplinary in her contact with the world, and therefore morally justified in her reformatory attacks upon the economic and social ills which underlie poverty, juvenile crime and parental delinquency. Yea, when she shall further become intimately associated wherever there is hunger to be satisfied, thirst to be slacked, homeless want to be housed, nakedness to be clad, sickness to be relieved, prison-doors to be opened.[3] Thus only can the Christian church hope through her activities successfully to engender that his-

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[1]"Activity alone gives man a sure feeling of reality; without activity life threatens to vanish as a shadow and a dream."

[2]Indeed, the more the Church develops into her full earthly independence, the more will she assert the claims of the human and temporal elements of her visible organization.

[3]It is thus that Revelation and History, both alike, "proclaim with unmistakable emphasis that God chooses the foolish things of the world to confound the wise, the weak things to confound the mighty, and the base things and things which men despise, . . . in order that no flesh should exalt itself in His presence."

torical combination and eternal return-movement which projectively shall make her the world-power, and so universally federate and immortalize[1] the two great entities of human life: the human soul which is to seek righteousness and eternal life; and the human race, which is to seek righteousness and the Kingdom of God. All this will occur when the Millenium shall have arrived in its sovereign glory of peace and plenty.

"Glorious things" indeed must be "spoken" of the Church,— "Zion, City of our God." For "He Whose word cannot be broken, formed her" of faith through the "communion of saints" and the same Holy Spirit, whereby He, "the Word, became flesh"; so that the faithful of all time, by His flesh-breath of kinship in glorified bodies, shall reside eternally with Him in the bliss and glory of "the new Heaven and the new earth," and set Him as Saviour on high and crown Him forever "King of Kings and Lord of Lords."

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[1]Thus present-day non-Christian "economic" endeavors which at best are of little and no permanent value to man, dependent as they are for support, altogether from without, and in energies devoted wholly to the service of the natural,— when sociologically enforced, are nothing more than mere entangling pretences. It is only in the crucified and risen Jesus Christ,— in this suffering and as such glorified form, that every Divine perfection is revealed in unblemished lustre, so that he who sees Him sees the Father.

Psychical Stages of Development.

Attention[1]
—concentric
—conceptive
- **Passive**
  - —spontaneous
  - —native
- **Active**
  - —voluntary
  - —acquired

Concentration
- —of ideas
- —of thoughts

Response
- —assimilative
- —perceptional
- —constructive

Inspiration
- —from the teacher
- —in the pupil

Interest[2]
—presentative
—compelling
- **Native**
  - —From the sphere of sensation
- **Artificial**
  - —Acquired through the association of objects, anecdotes, etc.

Objective
- —experimental
- —historical

Subjective
- —connecting with native interests
- —developing associate ideas and thoughts

Preparation
- —correlating the new and the old.

Memory[3]
—reciprocative
—accretive
- **Associational**
  - —by general retention
  - —by special recall

Quality
- —native
- —cultivated
- —departmental

Action
- —passive
- —active

Imagery
- —motor
- —auditory

Conception[4]	Apperceptional		Ideation		Consciousness		Knowledge
—concrete	—of sense		—moral		—from the		—general
—abstract	properties		—spiritual		outer world		—special
	—of mind				—from the		
	factors				inner mind		
Imagination[5]	Quality		Action		See		Copyright
—automatic	—emotional		—conventional		Frontispiece		by G. C. H.
—volitional	—prudential		—temperamental		Chart.		Hasskarl.

[1]Attention primarily deals with things concrete and interests closely connected with the individual.

[2]Interest is the sequel of persevering desire. Functionally, it is of intuition, determined by education and environment.

[3]Memory is the conserving faculty of the mind of adaptation, ejecting. It is concentration in the making.

[4]Conception is the perceptive faculty of forming ideas or images as a type or class. It furnishes the vocabulary to thought, itself architectonical.

[5]Imagination is the inference-appropriating and concept-building faculty. It acts in accord with self, the intellect, emotions and will; wisely applied, it will yield in interest hundred-fold.

CHAPTER V.

Pedagogical Problems and Their Solutions.

Intelligence that never tires nor becomes tiresome must be rooted first in religion,[1] next in general knowledge, and finally in science. Upon these lines the preceding chapters were developed; and in this chapter, the principles previously laid down are pedagogically applied.[2] Consequently, from an ethico-religious viewpoint, intelligence,[3] natural and acquired, prepares the soil, furnishes the seed and effects the planting of all that is really serviceable in true education.[4]

Educators everywhere are beginning to realize more and more clearly that simple attendance upon schools, secular or religious, however well equipped, is not

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[1]Religion from the beginning set the world thinking and serving.

[2]See Frontispiece Chart under "Initial."

[3]"Intellect is of the head. Intelligence is of the heart. Intellect is man, intelligence is God."

[4]The best institutions of learning are those that foster the spirit of intellectual and religious activities rather than the attainment of mere athletic "victories."

enough;[1] but that both must further be supported by that which individually and socially involves special, careful, spiritual cultivation as well as intelligent application,[2] along lines and upon principles which are naturally genetic and spiritually germane[3] to man, in regard to his many-sided nature,— physical, intellectual, aesthetic, social and spiritual, lest the physical should dominate the whole and effect disaster.

There is today a general, vociferous demand for an educational reformation,— from a Christian viewpoint and upon eternal principles, according to the terms of "faith" which spiritually and intellectually connect what is natural with the eternal, not by continuity but by correspondence, and so reciprocally first qualify man to perceive and to accomplish life's purpose according to divine rules and social modes of training.[4] Insurgency is, there-

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[1]True education can be obtained only through struggle,— resistance against whatever would enervate or retard the individual in his attempts to progress or through rigid discipline.

[2]An intelligent, spiritual thinking process includes abstraction, generalization, conception, judgment and reasoning.

[3]To know a thing is to know the process by which it becomes of real utility.

[4]The "order of nature" will forever be diametrically opposed to our modern haste, anxiety and impatience in the endeavor to effect immediate, positive, cumulative results. Altogether antagonistic to the training of "a sound mind in a sound body" and to proper spiritual development is the unreasoning and unreasonable, and often disastrous, wild "rush" attempted now-a-days.

fore, in evidence on account of the want of an infiniting structural equilibrium[1] which alone will fully meet modern industrial and social demands, civically and religiously, the world over.[2]

This new attitude and omnipresent condition of unrest is due largely to the pedagogical influence of modern psychology with no thought as to the needs of the immortal soul and its ethical development: Inductive method of study of mental development, "especially in the transition periods, has shown how intimately are changes in religious life connected with normal phases of growth socially, and how greatly is progress or retardation dependent upon environment."[3]

Since therefore "of all living things the child is the

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[1]It is solely through an ethical thoroughness and a Christian culture broad as life itself, that man can practically reach the highest ideals of a well-rounded life here, with the hope of "full fruition" in the life to come.

[2]Standing today as does the world, "on the verge of an aspiration after essential culture," there must be a soul-stirring "culture of the whole man"— after an eternal "inwardness which corresponds" to the most holy "meanings of the Spiritual Life."

[3]Thus in life is acquired that personal, well-directed energy which plays an important part in sustaining social activity and promoting the well-being of each member of the community, individually and collectively. The most potent means of self-realization is in fact by way of human society.

most sensitive,"[1]— the most susceptible to the influences of environment, which act upon it as the scenes of the outside world act upon the plate of a camera, it is through its sensations and the employment of its impressions upon the senses, that a harmonious moral development can be perfected. Particularly is this the case after the child reaches the age of expression,[2] when he can employ mental imagery to stimulate his inherent intellectual and spiritual capacities.[3] These, when the intellectual is spiritually developed, will, by the time he reaches the age of adolescence, free him from the bondage of educational systems[4] which ignore the divine object of man's social being and its in-finiting spiritual needs, whose eternal requirements are to be sought only in the corporate response of humanity to the life-principles of the Holy Scriptures.[5] These spiritually regenerating forces are educationally as fun-

[1]The fact that every normal new-born child carries with it the germ of a spiritual consciousness which begins to expand immediately, is proof that it is far removed from a purely animal origin or existence.

[2]Through the five senses, imagination, etc., the child is first awakened into conscious life.

[3]Actual stupidity, in nine cases out of ten in children, is caused not by deficiency in the mental faculties temperamentally, but by inertness of the moral and spiritual powers.

[4]See Appended Notes under "Instruction," No. 10.

[5]The question of the aim of education is an ethico-religious one; and like all other ethico-religious questions, it seeks not to establish facts, but to set up norms and standards ideal and spiritual.

damental to man, as gravity functionally is necessary to physics, and light to optics. There can be, therefore, no separating of that which trains the mind from that which trains the soul. Both require, in the individual and in society, simultaneous instruction in the unveiling of the truth of things temporal as well as eternal.[1]

Eternal benedictions are all these — for the Church and State alike, which find their beginning in the infant Jesus, — God's "only Son," in order that man might have an infallible example, and begin the training of his offspring[2] in earliest childhood,[3] which is "the purest, sweetest, and in many respects the best period of human life." In relation to the individuality of each child born into the world, — it is more than a replica of the parental picture, more than the duplicate of some other child. In truth it is the possessor of an original soul[4] and, if it is to grow up and develop as God intends every child to do, it must be helped dynamically through the ordinances of the Chris-

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[1]The teacher's calling should primarily be that of an interpreter of truth; but it becomes consequently its priest and prophet as well.

[2]As the child is the hope of the future, "our most valuable national asset," it should also be the real object of every educational effort including its parents.

[3]I. Samuel 1:27, 28; Deut. 11:19-21; 6:6-9; Psalms 78:5-8.

[4]Heredity and temperament mark out in broad outlines the limits of man's abilities natural and acquired.

tian church, to unfold so as to increase in soul-expansion and spirit-power — in "wisdom and stature" along lines of its own God-given incremental originality.[1]

The various stages of the child's growth suggest for themselves, at the same time, the course of instruction to be followed and likewise the educational methods to be employed.[2] There are, generally speaking, four quite distinct periods in child development which stand out sharply before every instructor, and which claim his most careful study:[3] Infancy, the instinctive, sense-period of growth; childhood, the intuitional, expression-period of preparation; puberty, the metamorphosic, demonstrative-period of ambition; and adolesence, the choice-inductive-period practically into the world of society. Yet there is nothing, in any of these periods, which is intended to be developed and owned individually, that is not inherently serviceable and permanent socially.

The Age of Instinct

This period of babyhood is wholly the age of instinct;

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[1] "To prepare us for complete living is the function which education has to discharge, and the only rational mode of judging of any educational course, is to judge in what degree it discharges such a function."

[2] In regard to "methods": — the function of their work is to adjust the subjects taught to their contiguous inward and outward relations.

[3] The ethico-genetic development is most important — the religio-genetic follows.

it is in part also the expression of inherent ancestral traits and temperamental tendencies. The infant belongs to the home, in which, too, all its individual educational beginnings should be ante-dated, by Christian fidelity[1] of paternity and maternity, for this in a large measure determines the nature, the capacities, and the destiny of each child. Parental fidelity and devotion[2] are therefore the first debts that parents owe to child, to humanity and to God.

The Age of Impulse

In this period of early childhood, which extends from the third to the sixth year of its life, falls also the line which separates babyhood from childhood.[3]

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[1]"The quality of the brain in the child depends in part upon the love of the father and the mother, upon the father's moral character and the mother's maternal devotion."

[2]To woman love is life,—" 'tis woman's whole existence"; of man's life, love is said to be "a thing apart," yet to him it is the joy of life.

[3]It is at this stage of life that the child should be placed in the Kindergarten Department of one to three grades. Here the use of Bible picture cards and charts and the telling of stories of simple obedience, will move the child to spontaneous deeds of love and sympathy. For the child, "spiritually discerned" and quickened through the grace of Baptism, is religiously-inclined long before it can express its feelings. The following Bible-stories will prove quite helpful to the teacher and suggestive to the pupils: Rebekah at the well, the captive maid and Naaman, Ruth and Naomi, the little lad who helped feed the five thousand, the widow of Zarephath helping the prophet, Christ and the nobleman's son, Christ at Nain, the Lord's Prayer.

Physically, the child's growth is rapid, full of impulse and ceaseless activity.

Ethically, the child as to its sense-activity, is largely developed on the side of egotism.[1] "I," "me," "mine," are the words it constantly uses; it acts not from the conscience, for that is only slightly developed, nor from the moral understanding, for the child as yet has little; but rather "desires for pleasure and praise, the opportunity to gratify vanity,— these are the unconscious motives beyond its many activities." The appeal for correction therefore "must be made to its better side, to the pleasure of doing good, and desire for the praise of those it loves."

Psychically, the child begins to show a growing curiosity[2] to see things, to hear things, and to know their names. This is the period of the beginning of mental growth, when the functions of seeking and recording knowledge first become active. The eager curiosity, intermittent, is followed by an easy forgetting; "this instability

[1]Most of a child's egotistic pleasures are of a psychically sentient order.

[2]"The child's curiosity, let it be repeated, is his capital." Wisely directed it will yield in many ways compound interest.

makes the child singularly open to mental suggestion.[1] . . . The bright presentation of a helpful activity[2] usually causes him to drop his wrong doing for a right one.[3] For this reason we must avoid emphasizing or even speaking of what we do not want him to say or what we do not want him to do."

Socially, the child is introduced to a new world. "In babyhood he had the notion that he was the centre of the world; he has been allowed, perhaps, to be the King of his domestic world; but now the King must become a subject in a new world of School.[4] He early learned how

[1]"It is by the analysis of the processes of knowledge that the child rises to the idea of necessity of law, and from that moment it diligently seeks what is necessary — obedience to the law. Necessity implies universality. When it is practical it is called the rule of conduct, which involves respect for the moral law."— "The child likes obstacles, he creates them for himself, so as to have the pleasure of surmounting them." The purpose of life is radiation, undivided and undistracted.

[2]This, in a nutshell, is the secret of successful teaching, graciousness without undue familiarity, "sweet reasonableness" and a thorough knowledge of the subjects taught, preserve the interest of the pupils and hold them as a sympathetic, daily-improving audience. "Like begets like."

[3]A child's conversation and actions are the joint results of his temperament, character and circumstances.

[4]Pleasure, which results from the gratification of a tendency, is as essential to the development of the inner child as are pure air and clean water necessary to the outer. In fact, play and clean amusements of every kind are natural disciplinarians. "It is in the play-day of childhood that social sympathy, a social sense, and a social habit are evolved."

to be active and not hurt himself; now comes the harder lesson of learning how to act without hurting others. To have his own rights crossed by the rights of others and not resent it, is a new hardship. Self-control for self's sake comes comparatively easily, but self-control for others' sake is a different matter." In this great "why" period of childhood, therefore, "there is only one ground of effective appeal: his little heart is tender and sympathetic; a wise appeal to it is seldom made in vain."

The Age of Imitation[1]

This has its beginning in the period of middle childhood, and extends from the sixth to the ninth year of age. "The child that does not imitate does not learn."[2]

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[1]At this age of imitation, which merges into emulation,— for emulation is the impulse of imitation as well as of ambition, the child should be placed in the Primary Department, one of three grades according to the size of the classes. In this department the use of the Bible picture chart first becomes of actual service; for the dawn of "conception" has come, when short stories of the reasonableness of obedience should be told, and the introduction of sand-table work will prove profitable to the pupil. Subjects suggestive and exemplary ought to be selected; for the pupil's sense of an authority outside of himself needs to be strengthened by lessons on God's authority and human obedience, according to "The Commandments." A short series of Old Testament Biography may also be profitably introduced.

[2]Imitations are never perfect reproductions. Like waves of light, they are refracted by their media.

Physically, the sense-perception is at its best.[1] In the previous period the child is restless; but in this its activity is less impulsive but more aggressive and is guided by reason. The child "is beginning to realize that something must be done in order that other things may be enjoyed."[2] "He must rise in time and dress in time, or he cannot eat breakfast with his father." It is wisest to cultivate this beginning of "necessary perception," and to emphasize it in needed discipline.[3]

Ethically, the child in this stage imitates, not from choice, but from need of adaptation to the social environment. "That is considered 'right' which mother and teacher allow or that is 'wrong' which they forbid. . . . Yet, mental judgment and moral choice are beginning to

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[1]The faculties of the child habitually operate in a direct and not in a reflex manner; its perception and its reason operate directly,— that is, by direct application to the object, and not by reflection. Of itself it does not direct its attention to its own internal acts, does not think upon its own thoughts, does not combine ideas, nor seek in them the certainty of its judgment.

[2]Facility of thought-action results in easily acquired habit which, eventually, develops into regular conduct in all the affairs of life.

[3]The idea of "breaking the will" of children is wholly erroneous. What is needed is the training of their understanding in such a manner that knowledge of right living and conscience will effect the mastery of self-will and selfishness, to the exclusion of unworthy promptings and the exaltation of all that is inherent in each one's "better nature."

influence conduct; consequently, good and bad emotions[1] are beginning, and the foundation is being laid for those moral and spiritual habits which determine character.[2] . . . Appeals for good conduct must be addressed to the affections, to self-respect; *i. e.,* he must follow the good, the true, the right, the noble, if he would be happy and receive the respect and approval of those he loves." This is the age of childhood in which example counts for more than precepts.

Psychically, the child's memory is now most retentive. He delights "to commit to memory anything in which he is interested. Attention[3] is alert, but impulse is intermittent,— easily caught, but difficult to retain.[4] His hunger to know things and their qualities, is no longer satisfied with names only. But his ideas about things are few,

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[1]Ideas are the imagery of the intellect. Emotions are emanations of the heart. Benevolent emotions are constructive; malevolent emotions are destructive.

[2]"Virtues may be defined as habits of the will and modes of conduct which tend to promote the welfare of individual and collective life. Impulses form their natural bases."

[3]Concentrated attention depends upon the content of mind and heart,— upon apperception and association. Teachableness implies a willingness and desire to know.

[4]"The acquisition of knowledge ought to be the result of the spontaneous activity of the child; the normal exercise of the faculties being in itself pleasurable, study if well directed should be interesting."

often whimsical; for imagination is so active that it takes the place of ideas and sometimes even the place of truth.[1] He sees the real world about him, but he is not permitted to enter it, so he creates a world of 'a make-believe."[2] He feels that by imitating adult life he will in some way be able to understand it."

Socially, there are many changes awaiting the child at this stage of life.[3] "He is disciplined, and obliged to take humbler views of himself. In order to play with others he is compelled to consider others, and to subordinate his own ideas to the rule of the game and the wishes of the majority. In play he finds a joyous use of feet and hands and voice. His new social world absorbs him.[4] Words, deeds, dress, conduct,— all are recorded by keen senses and an active memory. And memory repeats

[1]The imagination as the mirror-concept of subjective thought, is often to youth the horoscope of their future personal character.

[2]"The happy child is more beautiful, more loving and lovable, more spontaneous, open and sincere" than the unfortunate little one of unhappy disposition; but the latter requires, even more than the former, tactful guidance and the evidence of love on the part of its parents and teachers.

[3]The child's mind is fed by the problems which it solves. Its first impressions ever remain, and are ineffaceable in their influence.

[4]The reason why children are happy is because they are gifted with so expansive a memory that it can pass over the universe of things without fixing on a single object.

everything that touches it. Slang, profanity, the true word, the foul word, the prayer,— all are the same to him. His moral emotions and will power are both too weak to guide or protect." The situation is a grave one. It ought to make parents and teachers alike, realize the supreme importance of the child's playmates and companions.

The Age of Habit[1]

This is the period of later childhood, which extends from the ninth to the twelfth year of life. It is pre-eminently, though not exclusively, the age of "habit," when the imagination begins to dominate the child's desires, ideals, etc.

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[1]At this age of "building" the youth should be prepared to enter the Main Department of a Sunday-school. The grades may be named, first, second, third, etc., and each grade should cover one or more years of instruction. The Bible is now to be taught not as disconnected stories, but as "sacred history." This also is "The History and Geography-loving period," to which belongs the National History of the Hebrews, the study of the Geography of the Holy Land as a whole, and as divided into sections. To these lessons may be added an outline study of Genesis, Exodus, Leviticus, Numbers, and Deuteronomy, with the prominent personages mentioned in the Pentateuch centres. In addition there should be furnished an outline study of the Life and Work of Joshua as foreshadowing the Life and Work of Jesus Christ, outline study of the Life of Samuel the Prophet, and of David the King; followed with "The History of the Books of Scripture," and ending with lessons on the "Apostles' Creed."

Physically, the brain-growth of youth is practically completed, and its mental faculties are now struggling for the first place, with the imagination in the lead. Henceforth all its activities become intentional; "but whether more constructive or destructive is decided by the youth's teachers,[1] in the home, in the school, and on the play grounds. It is time to watch and pray and wisely guide. . . . Now also, the boy or girl may begin to form rude habits and repulsive or vulgar mannerisms which may last a life-time."[2]

Ethically, the youth is now beginning to know himself, "not merely as a sensuous but as an intellectual and moral being. And in each of these spheres he is rapidly forming habits that will bless or curse his whole life. Conscience has awakened, but whether its moral forces or his new animal appetites and lusts shall shape his conduct is an open question. He begins to have visions of an unknown future, he dreams of good, and he dreams of evil, and everything seems equally possible.[3] He needs individual

[1]No parent or teacher of sterling or virile virtues is ever unimportant or vulgar; few though his or her educational advantages and humble as his or her social position may be.

[2]Sow an act, and you reap a habit; sow a habit, and you reap a character; sow a character, and you reap a destiny.

[3]Through the dispositional inclinations of youth and man, temperamentally, their innate possibilities are foreshadowed.

guidance, he needs high ideals, noble plans, concrete examples of moral heroism. He needs to be helped to cultivate manliness, self-control, self-denial, and loyalty to conscience. Right, truth and duty should be made clear to him and crystallized in deeds and conduct.[1] Train his will for strength, etc. . . . Above all, this is the period in which to fix moral and spiritual habits, regularity in private devotion, purity in words and conduct, in mind and heart."

Psychically, this is "the golden age of verbal memory" to youth. Every "healthy child delights to commit, and now remembers what he commits" to memory. "Judgment is active, yet crude, and needs careful guidance.[2] . . . Reason has developed and facts are sought for the sake of the ideas behind them. The mind is beginning to group and classify its knowledge. The time has come to begin the systematic study of history and doctrine and science. . . . To fix in the child habits of observation

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[1]Virtues which bear no relations to God and "neighbor" are simply valueless.

[2]Inherited tendencies and temperamental aptitudes assist greatly in laying the foundation of character, individual guidance and experience; they are vitally potential factors in such formation, whether for good or evil.

and attention, of accurate memorizing and exact verbal statement, will strengthen not only his attention, memory and expression, but it will also improve judgment and strengthen his reason" and habit of truthfulness.

Socially, the youth is now beginning to realize what is meant by self-consciousness,— he is learning to know that "he is only a part of the family, a member of the school, a fragment of society. He also begins to feel that he has certain responsibilities growing out of these relations.[1] He should therefore be given definite duties not only at Sunday and day-school, but in and about the Church and home, at the store or office, and in social life.[2] Only in this way can a sense of personal responsibility, the very foundation of all morality and religion, be trained and strengthened."

[1]Feelings are sensations intensive. With the inception of ethical feelings comes the intellectualization of instinctive wants and intuitional needs. Feelings and thoughts are inseparable and mutually dependent upon consciousness.

[2]The accommodating self is the learning self.

The Age of Transition[1]

This storm-and-stress period of early adolescence from "the projective to the subjective," extends from the twelfth to the sixteenth year of life. "This period is to youth one of great and rapid physical and psychical changes which necessarily bring with them great physical as well as psychical perils, and what is equally important, great moral dangers and spiritual possibilities," also making this period what is too seldom realized: — "the age of moral crisis,"[2] in which the "ego" and the "altar" jointly, for

[1]At the end of this period the youth should be qualified to enter the Senior or Bible-class Department of one of three grades. This period calls for the study of the Divisions of Israel, Israel in Captivity, Israel after its return to Jerusalem, Christ's coming "in the fulness of time," the Miracles and Parables of Christ Jesus, the Birth of the Christian Church, the Missionary Journeys of St. Paul, the Early Christian Churches, the early Missionary Fields of the Church and Her Missionaries, the Dogmaticians of the Church of the Middle Ages, the Great Christian Reformers, the First Missionary-Pastors in America. The first Principles of Christianity in their practical relations and duties towards mankind, should likewise be considered; also, the various Charitable and Philanthropic and Humanitarian Enterprises of Modern Centuries.

[2]The mental metamorphosis is just as profound as the physical at puberty. In the growth of children from the twelfth to the sixteenth years, this is the period of "early adolescence," when the tides of religious thought and tendencies begin to sweep through the soul of youth. This is naturally succeeded by "The Age of Romance."

the first time, are actually enabled to express themselves through the conscience proper.[1]

Physically, the youth at this stage is growing so rapidly and unevenly that he becomes embarrassed. "His arms and legs are too long, his hands and feet too large, they are constantly getting in his way. He is awkward, and he knows it, and is uncomfortable. . . . To blame or to ridicule him is a cruel mistake." Also "to withhold from him the information of the meaning and the dangers of this period of puberty is a sin against his physical and moral natures." Therefore the youth of both sexes should be early informed of every change that naturally comes at this period of life, in a very serious, yet loving and sympathetic manner.[2]

Ethically, the youth developing in judgment and reason, now becomes more conscious of self and his power. "It is the age of teasing, bullying, fighting and of doing 'stunts' which usually spring from ambition or a desire

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[1]Education is noblest when its produces reflective, Christian activity.

[2]When gratitude and appreciation are active in consciousness, there is a ready appropriation of spiritual ideas; the flow of gratitude and appreciation in the heart makes the spiritual influx possible. Matt. 7:2; Luke 6:38.

to 'show off."[1] If a boy or girl is humorous, he or she is given to practical jokes or irreverence. Near the close of this period there is a strong growth of the religious emotions, generally seen in girls a year earlier than in boys, and in both demanding sympathetic and careful instruction. Filled with conflicting hopes, clashing aims, and contending ambitions, which they do not understand, and cannot interpret even to themselves, the girl and the boy of this period need more than at any other age, wise and sympathetic guidance and loving companionship." For "confirmation" this is the most favorable time and it is so marked out by the progress of youth and the experience of the race.[2]

Psychically, the youth shows in different ways, that he is fully conscious of his individuality, will and rights, and that he intends to exercise them.[3] "He often does this in

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[1]"Excessive culture of physical powers and disregard for intellectual and moral growth produce the brute, . . . while excessive cultivation of the emotions without due balance in other qualities produces sickly sentimentalism with blind, ungovernable passion."

[2]At the time of "confirmation, the first appearance of religious sentiment at nearly the same stage at which the moral law began to grow up," furnishes proof of man's ethical origin and mission.

[3]Character is elevated by means of the personal ideal,— elevating personal dignity and enhancing personal worth.

contradictory ways. He may be bashful or willful, reticent or self-assertive and stubborn. It is the girls' 'tomboy' age, and her brother's 'bad-boy' age." Consequently it should be the parents' and the teachers' aim to help both "to realize that individuality means responsibility; that rights are inseparable from duties; and that a strong will is not for self-assertion but self-control.[1] We should appeal to the youth's reason, not to force; we should give him more confidence and more of life's work and responsibility."

Socially, the sexes are usually mutually repellant, and are separated in their amusements. "The girls form cliques, and the boys organize gangs for neighborhood fights, destructions, stealings or some other phase of forbidden peril or lawlessness." Again, they give expression to "activities which call for physical power, individual skill and personal courage, such as fishing, hunting and camping out;[2] the heroic records of the athlete and the soldier share their attention with the 'dime novel'" and the "moving picture shows." The girls are some-

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[1]Concentration of thought depends upon interest and attention. Wherever the interest is, to that object it will draw the attention. See "Psychical Stages of Development."

[2]It is by recreation that the young man gains relaxation and invigoration,— an indispensable requirement of healthy growth.

times spiteful and frequently over-eloquent to their "all-wise" brothers who see little or nothing attractive in their sisters' new interest in home life — domestic activities or regulations.

The Age of Romance and Ideals[1]

This period of middle adolescence extends from about the sixteenth to the nineteenth year of life, and is, more than any other, the age of romance and day-dreaming.

Physically, youth at the end of this period reach nearly their full height, weight and manly and womanly vigor. Meantime "there is a healthy desire to exercise and a love for games.[2] Nervous development follows closely upon the physical, and often results in marked changes in face and unexpected development in bodily form."

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[1]The pupil should be prepared to enter the Adult Department, which includes the Bible Classes, and the Normal-Classes for the training of teachers. Here the subjects of the previous period are to be more thoroughly particularized. Additions:— The Way of Salvation of the Old and the New Testaments; the Christian Church according to the Acts of the Apostles, and as continued down through the centuries: The History of Martyrdom and the Crusades, the early Reformation Movements in and of the Church, and finally the Protestant Reformation, the Study of Christian Doctrine, the History of Christian denominations, the History of Worship and the Nature of Devotion. Subjects these which will furnish also an abundance of material for religious reflection to Adult Bible Classes in the church.

[2]Pleasure is an abstraction which is to be found only in the concrete of mental life.

Ethically, the youth is emotionally most active, sexually, as seen in the greater care given to personal adornment, choice of books and recreation.[1] The sexes are mutually attractive; but undue familiarity should be discouraged. Conscience is thoroughly active, "expressing itself not alone in severe criticism of self, but also in the criticism of others, and it may become morbid and cynical. It is the age of moral decision and moral conquest. It is also the age of immoral decisions, the crime-beginning age, the natural result of false ideals, perverted moral standards or irreligious decisions." Sympathy also is becoming active socially, and it is shown in generous help and nobler aims for self and for others. Unselfish feelings and desires are making their influence felt.

Psychically, the youth's mind attains the full capacity.[2] His "aimless day-dreaming is passing into visions and ideals of active life, and into endeavors to decide upon his own life work.[3] . . . Imagination becomes normal, active and creative. . . . Reason is strong, but it is not yet able to master the emotions."

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[1]Character and disposition depend on socially ethical incentives and religious discipline.

[2]When the youth's interest in the type or class becomes livelier than his interest in the individual, then scientific studies should receive his attention.

[3]Choice is of the heart and will, developing them, when controlled, into character, but when controlling, into passions. The same holds true of the affections and emotions also.

Socially, "the enjoyment of society, and particularly of the society of the opposite sex, is apt to become the controlling impulse for a time. It is from a moral conviction, but to be harmless it must be kept on a high plane, and within the pure surroundings of the home and the church." For, it is through the social consciousness that youth should obtain his belief of the purpose of the objective world.[1]

The Age of Decision[2]

This period of later adolescence, from the nineteenth to the twenty-third year of life, may be called "the age of decision."

Physically, there is a slight growth in height and weight with "increase of firmness of flesh and in strength of muscles and nerves, resulting in greater power of endurance."

Ethically, "the emotions generally are less impulsive, but they are not less strong than in the previous period. Where reason dominates they are well under control;

[1]Sociability and sympathy are the parents of friendship and brotherhood.

[2]It is to this period that the Teacher-Supply, the Home Departments specially belong; they should be divided into several Review Grades, where all the subjects and systems treated before are given a general and practical review, according to the "Analogy of Faith" and in the spirit of Christian "consecration."

when undermined by sensual indulgence the prominent trait is recklessness. It is also the age of final surrender to virtue, civic interest and good works, or to vice and crime. The æsthetic emotions become influential in conduct and career." New interest in nature, art, poetry or music and the strengthening of healthy desires and high ideals are manifest.[1]

Psychically, there are an increasing ambitional power and a clearer mental vision,[2]— the rise of practical ideas and workable plans for the future dominate. Usually, "it is the age of final decisions in business or profession, in social, domestic and political relations. The realization of the reality of truth, as expressed in the Christian religion," ordinarily effects a loyal adherence to some Christian denomination.

Socially, "this period marks the high tide of social life. The healthy young man does not want to be alone,"— he is anxious for re-adjustment and personal advancement.[3] "The political caucus, the athletic team, the parish gathering, all appeal to him. . . . Social environment becomes a powerful factor for good or evil; and it

[1]The greatest stimulus toward the attainment of ideals operates when the young man is inspired with the hope of success.

[2]Thoroughness is not an intellectual but a moral quality.

[3]No one is so empty as he who is full of himself.

shapes" to a marked degree his career and his character which, when actually Christian, makes life more truly worth living.

The Age of Concentration[1]

This is the majority-period of adolescence, and extends from the twenty-third to the thirtieth year of life; if "consecrated," it should begin to blossom like "the cedars of Lebanon," in obedience, loyalty and devotion, growing out of "faith" through the "communion of saints," in Jesus Christ, and His every cause, resulting in the "regeneration" of all the races of mankind.

The Age of Reconstruction

This latest majority-period of adolescence extends from the thirtieth to the fifty-fifth year of life. Its Christian splendor should embrace, for all who reach this stage of life, pass through it and beyond, the magnanimous blendings of temperate ambitions and hallowed ideals for time and eternity. "The danger of shipwreck is less in mid-ocean than near shore."

We are herewith appending what, for earnest parents and teachers alike, will prove of inestimable value if,

[1]See "Diagram" under Appended Notes, No. 11.

applied in connection with all that is systematized in the foregoing pages under "Pedagogical Problems and Their Solutions," according to the deductions obtained from modern scientific research, especially in the adjacent fields of physiology and psychology. These are physiognomically becoming more and more significant concerning the indexing of temperament, character, strength and points of weakness in the child.

We shall not attempt here to interpret all that the human form itself indicates as to the types of the races, their bodily perfection, etc.; or how the movements of the human form are of telling signification as to individual poise, whether natural or forced, quick or slow, etc.; or what is implied by the size, shape and complexion of the human face and head,— the dominant temperamental indications,— the quality of the hair, the color of the eyes, the attention paid to the teeth, etc.; or how important a part the projections of the human countenance play as to capabilities intellectual and social,— whether the forehead bespeaks breadth of vision or narrow-mindedness, the nose is well-shaped, straight, upturned or down, the chin is receding, perpendicular or projecting, large, square or small, etc. For, it is with this most attractive portion of

man's being,— its possibilities and character, as interpreted through the eyes, that we are principally interested. The organs of sight have long been extolled by both poet and philosopher as the mirror of the human soul. They are today "conceded by all who have studied them from a strictly scientific standpoint, to afford, in their shape, position, muscular reactions, and general condition, an almost incredible wealth of information. Even such a seemingly trivial matter as their color has been found of considerable importance as an aid in character reading.

"For example, some years ago a writer raised the question, 'Why do novelists usually give their favorite characters gray or blue eyes?' The answer to this question involves the discovery that most writers of note have themselves been gray or blue-eyed people. Emerson, Hawthorne, Lowell, Carlyle, Milton, Swift, Dickens, Scott, George Eliot, Landor, Shelley, Keats, Byron, Rossetti — all of these, to mention only a few from the long list, have had blue or gray eyes; and in numerous instances their eyes have also possessed an uncommonly clear and penetrating quality.

"Of Hawthorne's eyes, Bayard Taylor used to say that they were 'the only eyes I ever knew to flash fire'; and Hawthorne's wife once wrote to a friend, 'I never dared gaze at him, even I, unless his lids were down.' Describing Carlyle on the lecture platform, Leigh Hunt said, 'There he stood, rugged of feature,— brow abrupt like a low cliff craggy over eyes deep-set, large, piercing, between blue and gray, full of rolling fire.' Of Rossetti we are told that his eyes were 'gray-blue, clear, and piercing,' and characterized by 'that penetrating gaze so noticeable in Emerson.'

"But more than this, and a fact to be borne well in mind, is the interesting circumstance that not only famous writers, but men of great intellectual power in all walks of life have had, in an overwhelming majority of cases, gray or blue eyes. Napoleon's eyes are described as having been gray 'full of determination and resolve.' Napoleon's conqueror, Wellington, the Iron Duke, likewise had 'penetrating gray eyes.' So had Oliver Cromwell, whose eyes 'looked out inscrutably.' Gray was also the color of George Washington's eyes and of Thomas Jefferson's. Alexander Hamilton's were a deep blue.

Ulysses S. Grant's dark gray eyes have been pronounced 'the most expressive part of his features.' Abraham Lincoln's eyes were blue.

"Of course there are exceptions to this as to every rule. Grant's illustrious rival, Robert E. Lee, had 'hazel brown' eyes; the eyes of Gladstone, the Great Commoner, were 'agate colored,' approaching black; and Daniel Webster's eyes, which 'flamed under his superb brow even in old age,' were unmistakably black. But the fact remains that for every man of high intellectual power having brown or black eyes, it is easy to name nine with eyes of blue or gray. On the other hand, if blue, gray, or grayish-blue eyes seem to go with extraordinary mental ability, it has been observed that as a rule brown-eyed and black-eyed people are possessed of pronounced emotional traits, being ardent, impulsive, affectionate, passionate.

"We have here, it seems to me, a hint of first-class importance to educators and parents. For the facts just stated suggest that, in the upbringing of a blue or gray-eyed child, care should be taken to appeal with special force to the emotional side of the child's being so that he shall not grow up to be an intellectually superior but per-

haps cold, heartless and selfish man. And, in the case of the brown or black-eyed child, the effort should primarily be to develop the reasoning power and power of the will, so that in later life impulse and passion will be less likely to govern the conduct."

APPENDED NOTES.

1.

Reality*
—metaphysical
—psychological

- **Physically**
  —as seen from without by the senses
  —in a manifest corporeal world
  - **The human body**
    —as a phenomenon
    —as the symbol of psychical life
- **Psychically**
  —as seen from within, in self-consciousness
  —in a psychical life.

Psychical life
—dual

- **Intelligence**
  —through sensation, percept and thought
- **Will**[1]
  —impulse,[2] desire[3] and choice,
  —craving,[4] striving and feeling[5]

[1]The will in consciousness appears as a deliberate striving.

[2]Sensuous desire is impulse accompanied by the perception of the object at which it aims.

[3]The rational will is desire determined by purpose, principles and ideals.

[4]In case the craving is satisfied, the result is pleasure; in case it is opposed, pain ensues.

[5]Feelings of satisfaction are attendant upon conduct which conforms to the ideal.

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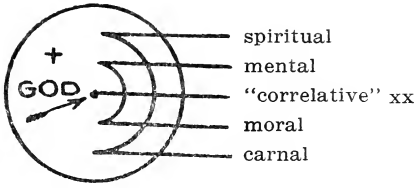
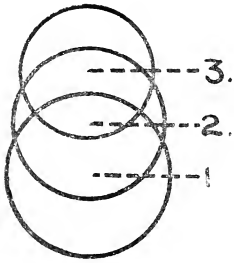
*This Outline Analysis is from Prof. F. Paulsen's work on "Ethics"; all the others, including the diagrams and annotations, are by the author.

2.



x God as the centre of all creation,— of all creatures — and finally of man, thus embraces and enriches all.

xx It is the "correlative" quality by God's "inbreathing" which continues man as the ethico-religious being, and which makes him immortal and redeemable.



To understand the accompanying diagram, the student will have to note well the location of the respective centres and also their respective circumferences. The centre and the circle (1) Represent God, (2) Represent Redeption, (3) Represent man as fallen.

3.

LOVE

—an attribute of God,
—part nature of Jesus Christ.

Quality

—basic,
—creative,
—Redemptive.

Nature

—spiritual,
—reciprocative,[1]
—divine and human.

Action
—through Christ Jesus,[2]
—in and through man.[3]

Application
—through Faith,
—by the Holy Spirit,[4]
—and the "grace" of the Word.

Renegeration
—in Baptism,
—the Lord's Supper.

Good Works
—in thought, word and deed[5]

[1]Reciprocally active on the part of Love divine, and passive on the part of love human.

[2]Possessed of a divinely Triune and triactive human nature as revealed in Christ's incarnation.

[3]Endowed through the "breath"-life with a divine and human nature as created in the "image and likeness" of the Creator.

[4]Concerned in the divine and human well-being of man socially as sequel to the Father's love and Christ's redemption.

[5]Divine love not only brings the particular "correlative" elements of man's being into responsive relationship, and so directs his life from stage to stage in its progress, but it also raises his relationship reciprocally out of its original sinful isolation, and effects a spiritually new corporate life and environment.

4.

GRACE
Providential[1]
Personal

Sources
—of stimulation through impulses
—of discrimination through yearnings

Intelligence
—spiritual
—transitory
—fixed

Ideas and thoughts → works[2]

[1]The same arguments which prove the being of God, prove a Providence. There are: (1) The necessary connection between the

belief of a God and of a Providence; (2) the preserving Providence; (3) the governing Providence; (4) the sovereignty of Providence; (5) the justice of Providence; (6) the holiness of Providence; (7) the goodness of Providence; (8) the wisdom of Providence; (9) the duties man owes to Providence.

[2]The following will prove a striking parallelism of sources between the internal workings of nature and Grace:

Impulse — momentum — physical
emotion — force — ethical
idea — energy — psychical
thought — power — social

5.

THE HUMAN SOUL*
—spiritual
—triactic

{ Sentient,
Psychic,
Pneumatic,

{ **Physical**
—basic
—material
Ethical
—"correlative"
—personal
—social
Spiritual
—pertaining to the native ground of Redemption.

Operative through the Holy Spirit

{ —in the efficacious impress-energy of "the Word";
—by "faith" which copulatively transfers the seat of the soul to "the spirit" of man effecting "regeneration";
—through the "pneumatos nous" of the "communion" both at the altar, and with the "saints."

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*The soul is the energizing and extricating life-centre of man's being temporal and eternal.

6.

GOD THE FATHER
—cause
—source

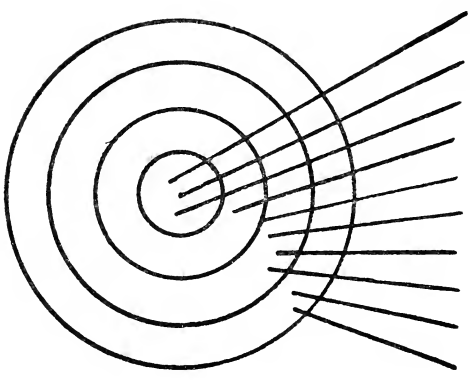
- **Creator**
  - —through Christ Jesus
  - —by the Holy Spirit and of man

- **The Soul**
  —earthward
  - sentient
  - psychic
  - pneumatic
  - **Qualities**
    —human
- **The Spirit**
  —Godward
  - psychic
  - pneumatic
  - **Qualities**
    —divine

- **The Holy Spirit**
  —operative through "the Word"
  —in the Sacraments
- **The Church***
  —militant
  —triumphant

*From God manward: it is the Holy Spirit operative through the "means of grace" upon the psychic quality of man's "spirit" controlling the pneumatic quality of man's "soul" and of man's "spirit" through "faith" appropriative, that the psychic quality of man's "soul" spiritually regenerative, copulatively restores to man his lost "spirituality." From man God-ward: it is the Christ-gift of "faith" operative through the "means of grace" upon the responsive heart of man. "Faith" itself being the reflex-"grace"-gift of Love to man, whereby he reciprocally through the spiritually renewed psychic quality of the "soul" central, controlling the psychic quality of the "spirit" of man mediating, becomes passive and receptive, yields to the pneumatic quality of man's "spirit" under the Holy Spirit, somatically manifest by a holy walk in the "communion of saints."

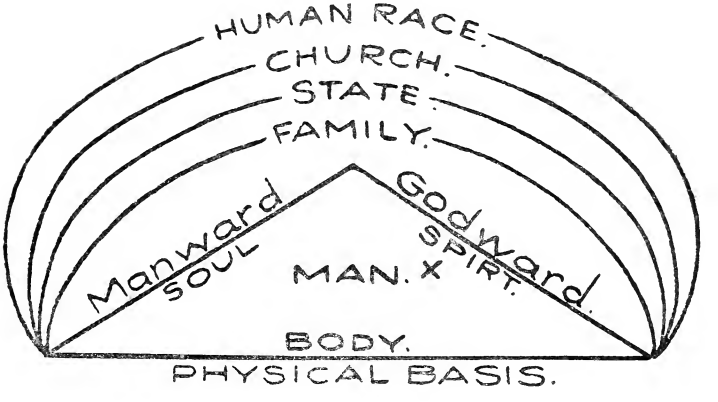
7.



Father Son Spirit	Godhead	
"Correlative" Being of man	pneumatic psychical	Attributes of "the spirit of man"
"Spirit"-wrought Innately copulative Energies of man	pneumatic psychical sentient	Attributes of "the soul of man"
Manifest living Expression of man	sentient corporeal	Attributes of "the body of man"

It is because of the supremacy of the soul over the attributes of man's being, that it keeps a constant supervision of, and dominion over them in actions and conduct. In fact, it exercises the power of choice,— and wills and adjusts and thus exacts from each individual — by reason of its possession of these spiritual attributes — that which makes man personally responsible and morally accountable; yea, which also lifts him even in his natural state, above and beyond the level of all mere automatism and simple mechanics; or what is commonly understood by "fatalism."

8.



*Social Forces
—natural
—historical

- Essential —physical
  - Preservative —individual
    - Positive —pleasure-seeking
    - Negative —pain-avoiding
  - Reproductive —racial
    - Direct —sexual
    - Resultant —parental
- Non-essential

9.

THE HUMAN HEART
—individually the source
of affections and sympathies
—socially the exponent of forces
ethico-religious and historical

- **Natural Wants**
  - —correlative
  - —essential
- **Spiritual Needs**
  - —correlative
  - —essential

- **Physical**
- **Moral**[1] — right or wrong — **Voluntary** —without inwardly
- **Ethical**[1] — good or evil — **Spontaneous** —within outwardly
- **Spiritual**

- **Personally**
  - —susceptible
  - —demonstrative
  - —companionable
- **Socially**
  - —of love[2]
  - —of affection[3]
  - —of sympathy[4]
  - —of habit[5]

[1]As to the difference between ethical and moral life:—the former is spontaneous, or expresses itself from within outwardly, being energized by the marriage of good in the heart with truth in the understanding; while the latter is purely voluntary, or expresses itself from without inwardly, being energized by the supremacy of truth in the understanding to good in the heart.

[2]Love is the spiritual, interweaving life-force and copulative union of man with man, of God with humanity.

[3]The affections are a peculiarly human faculty. "They are turned towards persons, they dwell upon persons and in persons have their end and object."

[4]Sympathy is an interlocking, responsively harmonizing social energy in matters which especially concern "the affections."

[5]Habits are socially perceptional and responsively actional,—wrought by use and acquired by exercise.

10.

INSTRUCTION[1] —definite { —the subject-matter; —the method-whole[2]

{ materialistic[3] or idealistic } { preparation[4] / acquisition } Analytic { association[5] / application[9] }

{ precepts[5] and concepts[7] } { presentation[6] / absorption / reproduction } Synthetic { **Education** —the foregoing requisites are but prefatory to it }

[1]As "the human soul works according to definite laws," so the psychical processes should conform to laws in the same manner as do the physical. Thus, there can be but one natural method of instruction, that which conforms exactly to the laws of the human heart and mind, and makes all its arrangements spontaneous.

[2]"Method insures effectiveness of the educator's activity." It should conform to the nature of the object of instruction as well as to the nature of the pupil learning.

[3]By stating first the object of a lesson, the scholar's expectation is aroused. For example: "Today we shall see what became of Robinson Crusoe after he was cast upon the island."

[4]"The purpose of preparation is subservient to that of appreciation; it aims to prepare the way for the acquisition of the new by calling up and ordering the related old."

[5]"The precept is a product of both external and internal observation; the notion which cannot arise directly from the senses is a product of thought." The first finds its deduction in the process of apperception; the second, in the process of abstraction.

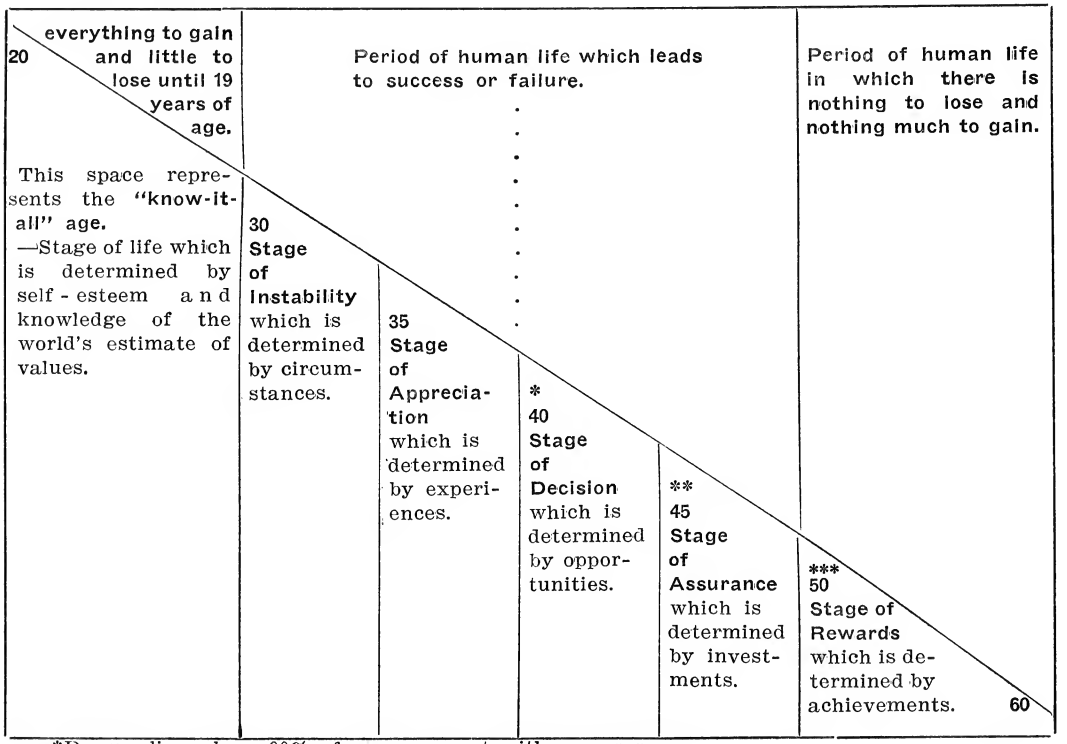
[6]"The method of presentation is, of course, different for different branches" of learning. In general, two forms of presentation may be distinguished: (1) the narrative perception; (2) the developing presentation.

[7]"In so far as the method of teaching succeeds in imitating the normal process of concept-formation, so far is it healthy, simple, and natural."

[8]"Association, the first abstraction, begins with the repetition

of the synthetic material, and its comparison and association with the old. . . . All observed cases are compared and their like elements noted."

[9]"Application.— This step has a two-fold end in view: (1) The knowledge must obtain a certain degree of stability and mobility so that the mind shall be capable of commanding its service at will; (2) it must be diligently exercised upon practical questions, so that the pupil associates its use with the needs of life."


Period of human life in which there is
everything to gain and little to lose until 19 years of age.
20
Period of human life which leads to success or failure.
Period of human life in which there is nothing to lose and nothing much to gain.
This space represents the "know-it-all" age.
—Stage of life which is determined by self-esteem and knowledge of the world's estimate of values.
30
Stage of Instability which is determined by circumstances.
35
Stage of Appreciation which is determined by experiences.
*
40
Stage of Decision which is determined by opportunities.
**
45
Stage of Assurance which is determined by investments.
***
50
Stage of Rewards which is determined by achievements.
60

*Danger line where 90% of persons meet with reverses.

**At this age 95% of persons have lost considerable.

***After this period of life one person in 2,000 can recover from losses sustained.

"Father of all, in every age,
In every clime, adored"
By every saint, by every sage,—
Jehovah, God and Lord!

Saviour of all, Who ever sought —
Communion with Thy saints!
O Christ Who our redemption bought,—
Taught us Thy love's restraints!

Spirit of all, in every clime
Teacher of wisdom true,
Whence saints in cycles of all time
Their sacred knowledge drew!

Zion of all, eternal home,
Kingdom of love and bliss,
Where saints and angels gladly roam
Knowing the Father's kiss!

Father and Saviour, Spirit sweet,—
Heaven and eternal rest!
Great God triune, in One complete,—
A sacred union blest!

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